

BOSTON, MASS., FRIDAY, AUGUST 27, 1852.

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Selections.

The country has its appropriate rewards for the meritorious services its sons may be stimulated to render. There are gallantry and good conduct on both sides of the line, and the country should be sometimes the case that those gifted with the courage and skill to meet an enemy's charge in a conflict are weak and ineffectual before a demagogue's appeal, for an incidious and dangerous principle as to civil affairs. General Scott has done good service against the enemies of the country on the battle-field, and his countrymen are justly proud of him. But if he has ministered to the fell spirit of native Americanism, and is so much in the hands of the very authors of the higher law principle, that a triumph of one will be the triumph of the other. While General Pierce, like a good and true citizen soldier, has done his duty to his country by exposing his life in its defense, he has not done his duty to his country by the Constitution, and the country will honor him for that. For his services, General Scott will be permitted to keep his appropriate position at the head of the gallant army which he is so well qualified to lead.

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The country has its appropriate rewards for the meritorious services its sons may be stimulated to render. There are gallantry and good conduct on political as well as military grounds, and it is not uncommonly the case that those gifted with the courage and skill to meet an enemy's charge in a conflict are weak and ineffectual before a demagogue's appeal, for an incidious and dangerous principle as to civil affairs. General Scott has done good service against the enemies of the country on the battle-field, and his country will ever be grateful for it; but he has ministered to the fell spirit of native Americanism, and is so much in the hands of the very authors of the higher law principle, that a triumph of one will be the triumph of the other. While General Pierce, like a good and true citizen soldier, has done his duty to his country by exposing his life in an heroic and successful defence of the Union, in behalf of the Constitution, and the country will honor him for it. For his services, General Scott will be permitted to keep his appropriate position at the head of the gallant army which he is so well qualified to lead to victory. General Pierce, in all political fields on which he has been called to act, has exhibited, in an unflinching and manly, ardent, courageous and unwavering support of the CONSTITUTION of his country, and the people will place him where it will be his great duty, as their tribute, to see that this great instrument receives no detriment.

GENERAL PIERCE'S VIEWS OF THE SLAVERY QUESTION.

CONCORD, N. H., July 23, 1852.

MY DEAR SIR.—Surrounded by pressing engagements, I seize the earliest opportunity to reply to your letter of the 17th instant. I much regret that anything connected with myself should have been the cause of disagreement between you and gentlemanly and honorable friends of the North. The editorial department of the Southern Press, I do not remember ever to have seen what purports to be a report of a speech delivered by me at New Boston, in this State, in January last, until my attention was called to it as republished in the Republic. The

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The country has its appropriate rewards for the meritorious services its sons may be stimulated to render. There are gallantry and good conduct on political fields as well as on battle grounds; and it is no less meritorious to castigate the vices of society and skill to meet an enemy's charge in a conflict as weak and ineffectual before a demagogue's appeal, as an incursions and dangerous principle as to civil affairs. General Scott has done good service against the enemies of the country on the battle-field, and his country will ever hold him in honor for it; but he has ministered to the fell spirit of American intolerance, and is so much in the line of our very outcasts, as to be the higher law, that a triumph of one will be the triumph of the other. While General Pierce, like a good and true citizen soldier, has done his duty to his country by exposing his life in its defence, he has also done gallant service in behalf of the Constitution, and the country will honor him for it. For his services, General Scott will be permitted to keep his appropriate position at the head of the gallant army, and he is so well qualified to lead it.

General Pierce, in all political fields on which he has been called to act, has exhibited, in an eminent degree, the bold, ardent, courageous and unwavering supporter of the CONSTITUTION of his country, and the people will place him where it will be his great duty, as his tribute, to see that this great instrument receives no detriment.

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The country has its appropriate rewards for the meritorious services its gallants may be stimulated to render. There are sons and good conduct on political grounds, and the country is not ungrateful. It is sometimes the case that those gifted with the courage and skill to meet an enemy's charge in a conflict are weak and ineffectual before a demagogue's appeal, for an incidious and dangerous principle as to civil affairs. General Scott has done good service against the enemies of the country on the battle-field, and his country will ever be his heroic foe. He has been ministered to the fell spirit of native Americans, and is so much in the hands of the very authors of the higher law principle, that a triumph of one will be the triumph of the other. While General Pierce, like a good and true citizen soldier, has done his duty to his country by exposing his life for its honor, he has been a traitor to his country in behalf of the Constitution, and the country will honor him for it. For his services, General Scott will be permitted to keep his appropriate position at the head of the gallant army which he is so well qualified to lead to victory. General Pierce, in all political fields, on which he has been called to act, has shied, and he has been a traitor to his country in consequence of his unwavering support of the CONSTITUTION of his country, and the people will place him where it will be his great duty, as their tribute, to see that this great instrument receives no detriment.

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For a long time prior to the meeting at New Boston, and ever since, they have been unsparing in their attacks upon me personally, and in their bitter denunciation of what they have been pleased to term pro-slavery sentiments. But it would be something new for either of these papers to deny the consistency of my action under what we have called the Constitution of the South in relation to slavery. My opinions, and the avowal of them, have been everywhere the same. Ever mindful of the difficulties and dangers which so long brooded over the assemblage of wise men and pure patriots, to whose spirit of concession and earnest efforts we are indebted for the Constitution, and who have been the signal of our prosperity, advancement, and happiness, I have regarded the subject as too vital and delicate to be used as an element of sectional appeal in party conflicts. My action and my language in New Hampshire, touching this matter, have been at all times and under all circumstances in entire accordance with my action and my language in New England. The Senate and House of Representatives were not reestablished in the Era for the first time. They have been again and again paraded to arouse the passions and prejudices of our people against me individually, and against the party with which it has been my pride and glory to be connected. My success in an attempt to evade the force of the record. It has been, at all times, freely admitted, and my position sustained upon grounds satisfactory to my own mind. I am not surprised to know that the attempt to prove me an abolitionist provokes much meriment among men of all parties here; and this weak and untruthful sketch of my action under the record, has been no attempt to evade the force of the record. 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The country has its appropriate rewards for the varied services its sons may be stimulated to render. There are gallantry and good conduct on political fields as well as on battle grounds; and it is no less creditable to meet an enemy with the sword and skill to meet an enemy's charge in a conflict as weak and ineffectual before a demagogue's appeal, or an incipient and dangerous principle as to civil affairs. General Scott has done good service against the enemies of the country on the battle-field, and his country will ever hold him in honor for it; but he has also done good service in matters of national opinion, and is so much in the hands of the very authors of the higher law principle, that a triumph of one will be the triumph of the other. While General Pierce, like a good and true citizen soldier, has done his duty to his country by exposing his life in its defence, he has also done gallant service in behalf of the Constitution, and the country will honor him for it. It is his duty to the nation if not to himself to endeavor to keep his appropriate position at the head of the gallant army which he is so well qualified to lead to victory. General Pierce, in all political fields on which he has been called to act, has exhibited, in an eminent degree, the bold, ardent, courageous and unswerving supporter of the CONSTITUTION of his country, and the people will place him where it will do him no great credit to their country, to see that this great instrument receives no detriment.

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CONCORD, N. H., July 23, 1852.

MY DEAR SIR:—Surrounded by pressing engagements, I seize the earliest opportunity to reply to your letter of the 17th instant. I much regret that my pressing engagements prevent me from doing more than the casual disengagement between you and gentlemen with whom you have been associated in the editorial department of the Southern Press. I do not remember ever to have seen what purports to be a report of a speech delivered by me at New Boston, in this State, in January last, until my attention was called to it as republished in the Republic. The pretended report is, and I presume was designed to be, entirely untrue. I am sorry that I cannot be more truthful, but it is so grossly and absurdly false as to render, in this vicinity, any denial of its authenticity entirely unnecessary. The two papers quoted—the Independent Democrat, published in this place, and the Democrat, published in Manchester—are thoroughly abolition journals; and have been and are so long devoted to the Democratic party. For a long time prior to the meeting at New Boston, and ever since, they have been unsparing in their attacks upon me personally, and in their bitter denunciation of what they have been pleased to term pro-slavery sentiments. But it would be something new for either of these papers to deny the consistency of my opinions with the principles of the constitution of the United States. So far from that being the case, my opinions, and the avowal of them, have been everywhere the same. Ever mindful of the difficulties and dangers which so long brooded over the assemblage of wise men and pure patriots, to whose spirit of concession and earnest efforts we are indebted for the Constitution under which we have enjoyed such signal prosperous dependence to the Democratic party. Regarding the subject as too vital and delicate to be used as an element of sectional appeal in party conflicts. My action and my language in New Hampshire, touching this matter, have been at all times and under all circumstances in entire accordance with my action and language at Washington. My votes in the Senate and House of Representatives were not republishings of my views, but rather evidence that they have again and again passed, to arouse the passions and prejudices of our people against me individually, and against the party with which it has been my pride and pleasure to act. There has been no attempt to evade the force of the record. It has been, at all times, freely admitted, and my position sustained upon grounds satisfactory to my own mind. I am not surprised that the numerous attempts to prove me a lack of truthfulness have produced much interest among men of all parties here; and this weak and untruthful sketch of what purports to be my speech, is really too ridiculous to be considered in any serious light.

I am in the daily receipt of letters, propounding the greatest variety of curious questions, upon all conceivable subjects. Lovers of truth are never not answered. I can assure you that no individual could command either the time or strength the herculean task would require. I may add, that such a correspondence would by no means comport with my views of duty. The Democratic party sent its delegates to Baltimore, not alone to nominate candidates, but to reaffirm principles and to present the leading issues of the day, and to give expression to the platform. If I could deem myself capable of improving the platform there adopted, it is quite certain that I should decline, either at the call of individuals or associations, to incur the charge of arrogance to which any attempt to rite, amend, or enlarge it, would inevitably subject me.

Your letter is of an entirely different character. It seeks truth in relation to an alleged fact, and asks of me nothing but what every man who is conducted by his conscience and by every honest motive, should be ready to do. I appreciate the estimate you seem to have of my character for directness; and beg you to accept my thanks for your efforts to vindicate my claim to that trait, at least, before the public.

I am, with highest esteem,

Your most obedient servant,

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The country has its appropriate rewards for the meritorious services its sons may be stimulated to render. There are gallantry and good conduct on political as well as on military grounds; and it is sometimes the case that those gifted with the courage and skill to meet an enemy's charge in a conflict are weak and ineffectual before a demagogue's appeal, or for an incidious and dangerous principle as to civil affairs. General Scott has done good service against the enemies of the country on the battle-field, and his gallantry will not be forgotten for it; but he has ministered to the fell spirit of native Americanism, and is so much in the hands of the very authors of the higher law principle, that a triumph of one will be the triumph of the other. While General Pierce, like a good and true citizen soldier, has done his duty to his country by exposing his life in its defensive wars, he has done nothing for it; but he has sworn the Constitution, and the country will honor him for it. For his services, General Scott will be permitted to keep his appropriate position at the head of the gallant army which he is so well qualified to lead to victory. General Pierce, in all political fields on which he has been called to act, has exhibited the same qualities which have rendered him an unflinching and unwavering supporter of the CONSTITUTION of the country, and the people will place him where it will be his great duty, as their tribute, to see that this great instrument receives no detriment.

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I am in the daily receipt of letters, propounding the greatest variety of curious questions, upon all conceivable subjects. Letters of this character cannot be answered, of course. No individual could command either the time or strength the herculean task would require. I may add, that such correspondence would be entirely unprofitable to my view of duty. The Democratic party sent its delegates to Baltimore, not alone to nominate candidates, but to reaffirm principles and to present the leading issues upon which the canvass should be conducted.

If I could deem myself capable of improving the platform there adopted, it is competent to say that I should decline, either at the call of individuals or associations, to incur the charge of arrogance to which any attempt to elter, amend, or enlarge it, would inevitably subject me.

Your letter is of an entirely different character. It seeks truth in relation to an alleged fact; it speaks of history, to which I have given an open ear, and I am bound to make a candid answer. I appreciate the estimate you seem to have of my character for directness; and beg you to accept my thanks for your efforts to vindicate my claim to that trait, at least, before the public.

I am, with high esteem,

Your most obedient servant,

FRANK PIERCE.

TO EDWIN DE LEON, Esq., Washington, D. C.

NOMINATION OF PIERCE.

[Correspondence of the N. Y. Journal of Commerce.]

SAN FRANCISCO, July 14, 1852.

Pierce's nomination, considering everything, I think is an excellent compromise, particularly because he is sound on the Union.

It is a pity that the Convention which favors of Abolitionism be not the Union, that they have not the Union at heart, and because they are a set of fanatics that wish to push through their agrarian principles at the expense of all that is good and sound and politic in our glorious Constitution—a Constitution which was made by a wise and a due observance of its principles, has made us its servants, the first nation in the world. First, because of our increase, perseverance and enterprise.

Though by birth a Northerner, these Abolitionists have almost made me a pro-slavery man. I rely on the good sense of the voters of the United States to

law. We are all prepared to say, that enactments prescribing what we shall eat, drink, and wear, are no law. But the reason, why they are no law, is

law. We are all prepared to say, that enactments prescribing what we shall eat, drink, and wear, are no law. But the reason, why they are no law, is simply because the legislature has got beyond its province, when it presumes to meddle with such subjects. And thus might we argue, in respect to enactment, which should presume to prescribe the intercourse and endearments between parent and child.' I said, that we are all prepared to treat a statutory law as no law. How grossly inconsistent are we, therefore, when we propose to make an act of Congress an enactment for slavery the name, dignity, and sanction of law!

To help me understand myself, these, my instructors in logic, would kindly put words into my mouth, and say: 'We understand you, Mr. Smith. What you say is perfectly correct. But the laws which are laws for slavery are unjust laws. We, also, believe to be unjust laws; and, hence, we are really together.' But I was too obtuse to receive this their kind interpretation of myself; and, therefore, I would rise and over again explain, or try to explain, the difference between a law, and an enactment, which is not a law, and in enactment which I am willing to call but an unjust law. I would say, that an enactment, fixing the rate of interest as high as fifteen per cent.

Extracts from a fearless and eloquent speech delivered by the Hon. Mr. Townsend of Ohio, 'On the Present Position of the Democratic Party,' in the U. S. House of Representatives, June 23, 1852:—

I now ask Southern men, what have you gained by the course pursued at Baltimore? Have you stopped agitation? A Convention of men calling themselves Democrats, assembled at Baltimore, resolved to put a stop to the slavery agitation in Congress. This was a piece of impudent assurance, which I presume to make no other of, but to say several constituencies send us here to say:—

If Southern men in Congress should attempt to call that resolution, will they succeed? They have not yet. The gentleman from South Carolina, [Mr. ORR], from Tennessee, [Mr. GUNTER], from North Carolina, [Mr. CALDWELL], from Maryland, [Mr. SCHOONMAKER], and from Massachusetts, [Mr. RAY], have made speeches on that subject, which only one of any length has been made on any other subject since the adoption of the resolution. I am thus promise to stop agitation in Congress is a mere promise made without the ability or intention of performance. You stop agitation here! I would per-

law. We are all prepared to say, that enactments prescribing what we shall eat, drink, and wear, are no law. But the reason, why they are no law, is simply because the legislature has got beyond its province, when it presumes to meddle with such subjects. And thus might I argue, in respect to enactment, and thus might I argue, in respect to the interest, course, and endearments between parent and child."

I said, that we are all prepared to treat a summary law as no law. How grossly inconsistent are we, then—say, how grossly wicked—when we accord to an enactment for slavery the name, dignity, and sanction of law!

To help me understand myself, these, my instructors in logic, would kindly put words into my mouth, and say, "We understand you, Mr. Smith. What you mean, and all that you mean is, that these laws for slavery are unjust laws. We, also, believe them to be unjust laws; and, hence, we are really together." But I was too obtuse to receive this kind interpretation of myself; and, therefore, I would over and over again explain, or try to explain, the difference between an enactment which I call a no-law, and an enactment which I am willing to call but an unjust law. I would say, that an enactment, fixing the rate of interest as high as fifteen per cent. per annum, is an unjust law—but that it is not to be treated as no law. It is an enactment which should be repealed or modified; but it should not, like an enactment for murder or slavery, be trampled under foot, and treated as no law. So, too, in respect to a law for regulating travel, as well as to a law for regulating interest, comes within the field of human legislation; and hence, an enactment regarding it is not to be treated and trampled upon, as is an enactment for murder or slavery.

I would here throw out the remark, that few persons seem to have considered how very narrow is the field of human legislation, and how very small the sphere of human commerce with the whole field of human interests, relations and obligations. It is the want of such consideration, that exposes us and many another people to be ruined by legislative usurpation and despotism.

But, notwithstanding all the fault I have found with the platform of the Free Democracy, I, nevertheless, regard myself as a member of that party.—It is a good party,—and it will rapidly grow better.

Extracts from a fearless and eloquent speech delivered by the Hon. Mr. Townsend, of Ohio, in the Present Position of the Democratic Party; in the U. S. House of Representatives, June 23, 1852.—

I now ask Southern men, what have you gained by the course pursued at Baltimore? Have you stopped agitation? A Convention of men called themselves together, and resolved to do nothing, and resolved to put a stop to the slavery agitation in Congress. This was a piece of impudent assumption. Did that body mean to forbid us to speak with our several constitutions send us here to say? If Southern men in Congress should attempt to carry out that resolution, will they succeed? They have not yet. The Gentleman from South Carolina, [Mr. Pickens,] from Mr. [Mr. Pickens,] from North Carolina, [Mr. Stanly,] from New York, [Mr. Schoonmaker,] and from Massachusetts, [Mr. Russell,] have made speeches on that subject, with only one of any length has been made on any other subject since the adoption of the resolution. If that promise to stop agitation in Congress is merely an empty sound; it is worse—it is a fraud, a promise made without the ability or intention of performance. You stop agitation in Congress, and you open the operation tried. The rules of this House are so framed, as everybody knows, as to give to minority the power to put a stop to all business which they choose. This has heretofore enabled slaveholders, always in a minority, to do as they please. How many months did they stave off the admission of California? But this is a game two can play. You stop agitation in Congress, and I will stop anybody think debate could be stopped? Nobody supposes it. What would become of business this Quixotic enterprise of stopping agitation should be attempted? The pledge is an insult and a fraud. You cannot stop our mouths if you try; and you dare not make the trial. But have you all forgotten the maxim of the man all true Democrats delight in? "So long as reason is left free to combat itself?" Or think of men calling themselves Jeffersonian Democrats saying the Declaration of Independence is merely a rhetorical flourish, and that the Jeffersonian Ordinance of 1787 is unconstitutional, and the free discussion on any subject must not be tolerated.

But I will tell you when agitation will stop. When

law. We are all prepared to say, that enactments prescribing what we shall eat, drink, and wear, are no law. But the reason, why they are no law, is simply because the legislature has got beyond its province, when it presumes to meddle with such subjects. And thus we may say, that the law to enactments which should presume to prescribe the course and endurances between parent and child."

I said, that we are all prepared to treat a summary law as no law. How grossly inconsistent are we, then—say, how grossly wicked—when we accord to an enactment for slavery the name, dignity, and sanction of law!

To help me understand myself, these, my instructions would kindly put words into my mouth, and say: "We understand you, Mr. Smith. What you mean, and all that you mean, is, that these laws for slavery are unjust laws. We, also, believe them to be unjust laws; and, hence, we are really together." But I was too obtuse to receive this kind interpretation of myself; and, therefore, I continued to aver again and again, or try to explain, the difference between an enactment which I call no law, and an enactment which I am willing to call but an unjust law. I would say, that an enactment, fixing the rate of interest as high as fifteen per cent. per annum, is an unjust law—but that it is not to be treated as no law. It is an enactment which should be repealed or modified; but it should not, like an enactment for slavery, be treated as no law, at the foot, and treated as no law. Say, too, in respect to an unwise enactment for regulating travel. The matter of regulating travel, as well as that of regulating interest, comes within the field of human legislation; and hence, an enactment regarding it is not to be treated and trampled upon, as is an enactment for murder or slavery.

I would like to remark, that few persons seem to have considered how very narrow is the field of human legislation, and how very far it falls short of being commensurate with the whole field of human interests, relations and obligations. It is the want of such consideration, that exposes us and many another people to be ruined by legislative usurpation and despotism.

I would like to remark, that the fault I have found with the platform of the Free Democratic, I, nevertheless, regard myself as a member of that party.—It is a good party,—and it will rapidly grow better. Do you fear that it will break up and disgrace itself, as did the Free Soil party. You need not fear it. As low was the platform of that party, the party itself, or, at least, a large share of it was far lower. And so it was with the Free Soil party, which had its own platform, as that platform is higher than the platform of the Free Soil party. Hence, "Excelsior" will be most emphatically the fit motto of the Free Democratic.

Not one year should be allowed to pass away—no, nor half one year—before the platform of the Free Democratic, which, I trust, is not its platform, but only the affair of the Pittsburg Convention, should be, too, the little instead of the big Convention, should be so modified as distinctly to meet all the demands of truth. Alas! what a pity that this platform is not now such as to teach the slaveholder, in bold and unmistakable terms, that one of the aims of the Free Democratic is to strip him and his peculiar institution of its sacredness, and sanction, and respectability of law, and to treat him as a thief and excrement of the world's naked pirate in the one, and a naked pirate in the other—a pirate and a piracy too, that far outstrip all others in atrocity and

Extracts from a fearless and eloquent speech delivered by the Hon. Mr. Townsend of Ohio, in the Present Position of the Democratic Party; in the U. S. House of Representatives, June 23, 1852.—

I now ask Southern men, what have you gained by the course pursued at Baltimore? Have you any thing to show for it? A compromise with yourselves? Democratic assent at Baltimore? We resolved to put a stop to the slavery agitation in Congress. This was a piece of impudent assumption. Did that body mean to forbid us to speak with our several constituencies send us here to say what if Southern men in Congress should attempt to carry that resolution, will they succeed? They have succeeded. [Mr. STANLEY, from New York, [Mr. SCHOOHMAKER,] and from Massachusetts, [Mr. RAYBURN,] have made speeches on that subject, which only one of any length has been made on any other subject since the adoption of the resolution. I then promise to stop agitation in Congress is a fraud, a promise made without the ability or intention of performance. You stop agitation here! I would like to see the operation tried. The rules of this House are so framed, as everybody knows, as to give to minority the power to put a stop to all business when they choose. This has heretofore enabled slaveholders, always in a minority, to do as they please with the property of the people of the State of California? But this is a game two can play. It is a poor rule that will not work both ways. Do anybody think debate could be stopped? Nobody supposes it. What would become of business if this Quixotic enterprise of stopping agitation should be attempted? The pledge is an insult and a fraud. You cannot stop our mouths if you try; and you cannot stop our hands if you choose—it is the maxim of the man all true Democrats delight in honor, that error of opinion may be safely tolerated, so long as reason is left free to combat it? On the way of men calling themselves Jeffersonian Democrats saying the Declaration of Independence is merely a rhetorical flourish, and that the Jeffersonian Ordinance of 1787 is unconstitutional, and that from 1787 to 1852, we have been in error.

But I will tell you when agitation will stop. When you can root out all sentiments of humanity justice from the hearts of the American people when you can still the voice of conscience in the South, and keep your own sons and daughters from disclosing the secrets of your 'prison house'; when you can hide from view the effects of that hideous system of slavery, which has so long afflicted our country, may hope to stay the sound of agitation. But before you can stop agitation, you must, in addition to everything else, render men inensible to a sentiment national honor and reputation.

Some twelve years since, I was a medical student in Paris. On one occasion, while we awaited a professor, one of my friends, an eloquent young man, was reading a paper in which he had very admirably the advantages of a republican form of government, and he illustrated the good effects of Democratic government by some happy allusions to the United States. When he took his seat, another student, attached to the interest of Charles X. replied, turned to ridicule all the allusions to that country as a nation in which one-third of the population were slaves, and he said, "I will never give up my help, personal to all intents and purposes, whenever

law. We are all prepared to say, that enactments prescribing what we shall eat, drink, and wear, are no law. But the reason, why they are no law, is simply because the legislature has got beyond its province, when it presumes to meddle with such subjects. And thus might we say, in respect to the matter which should presume to prescribe the intercourse and endearments between parent and child? I said, that we are all prepared to treat a summary law as no law. How grossly inconsistent are we, then—say, how grossly wicked—when we accord to an enactment for slavery the name, dignity, and sanction of law?

Let me understand myself, these, my instructors in logic, would kindly put words into my mouth, and say: 'We understand you, Mr. Smith. What you mean, and all that you mean, is, that these laws for slavery are unjust laws. We, also, believe them to be unjust laws; and, hence, we are really together.' But I was too obtuse to receive this kind of interpretation; and, therefore, I said, 'I understand, and would again explain the difference between an enactment which I call no law, and an enactment which I am willing to call but an unjust law. I would say, that an enactment, fixing the rate of interest as high as fifteen per cent. *per annum*, is an unjust law—but it is not to be treated as no law. It is an enactment which should be treated as no law. But an enactment which should be enacted for murder or slavery, be trampled under foot, and treated as no law. So, too, in respect to an unwise enactment for regulating travel. The matter of regulating travel, as well as that of regulating interest, comes within the field of human legislation; and hence, an enactment regarding it is not to be treated and trampled upon, as is an enactment for murder or slavery.' I have said all I could here throw out the remark, that few persons seem to have considered how very narrow is the field of human legislation, and how very far it falls short of being commensurate with the whole field of human interests, relations and obligations. It is the want of such consideration, that exposes us and many another, to be ruined by legislative usurpation and despotism.

But, notwithstanding all the fault I have found with the platform of the Free Democracy, I, nevertheless, regard myself as a member of that party.—It is a good party,—and it will rapidly grow better. Do you fear that it will break up and disgrace itself, as did the Free Soil party? You need not fear it. I believe, that the platform of the party, the party motto, and the leading principle, are all good. But the Free Democracy is as much higher than its own platform, as that platform is higher than the platform of the Free Soil party. Hence, 'Excelsior' will be most emphatically the fit motto of the Free Democracy.

It is not necessary to be allowed to pass away, no, half a year—before the platform of the Free Democracy, which, in truth, is not its platform, but only the platform of the Pittsburg Convention, and that, too, the little instead of the big Convention, should be so modified as distinctly to meet all the demands of truth. Alas! what a pity that this platform is not now such as to teach the slaveholder, in his own heart, to leave his property to the hands of the Free Democracy is to strip him and his 'peculiar institution' of the covering, and sanction, and respectability of law, and to hold up to the loathing and execration of the world a naked pirate in the sea, and a naked pirate in the ether—a pirate and a pirate too, that far outstrip all others in atrocity and in enormity. Alas! what a pity that this speedy death of slavery; and, without such a speedy death, will never die until it shall die in violence and blood.

But, warm as are my hopes of the well-doing of the Free Democracy, they may, nevertheless, be blasted; and, hence, I cannot advise the disbanding of the Liberty Party. The next meeting of the Liberty Party is to be Wednesday, the 1st of September. It has been decided, that the next meeting of the party will not array itself against, but will, on the contrary, resolve to act with the Free Democracy—at least for the present—I also hope that it will advise the Liberty Party to continue its organization, until such time as the Free Democracy shall have distinctly and fully covered the ground of the Liberty Party.

At the meeting, I did not vote for the Pittsburg platform. I can never vote for it until it shall boldly and distinctly utter the great truth, that the Free Democracy aims to bring under its impartial regard all the political interests of all classes of the people; and also the other great truth, that slavery, which is the great evil, is the most abominable of all evils. If, under no other, he knows that the

Extracts from a fearless and eloquent speech delivered by the Hon. Mr. Townsend of Ohio, ('On the Present Position of the Democratic Party,' in the U. S. House of Representatives, June 23, 1852.—

I now ask Southern men, what have you gained by the course pursued at Baltimore? Have you stopped slavery? Have you made any converts to yourselves Democrats, assembled at Baltimore, and resolved to put a stop to the slavery agitation in Congress. This was a piece of impudent assumption. Did that body mean to forbid us to speak with our several constituencies send us here to say? If Southern men in Congress should attempt to carry out the resolutions, would they succeed? They will not yet. The gentlemen from South Carolina, [Mr. ORR], from Tennessee, [Mr. GENTRY], from North Carolina, [Mr. STANLEY], from New York, [Mr. SCHOONMAKER], and from Massachusetts, [Mr. RAYBOLT], have made speeches on that subject which only one of any length has been made on any other subject since the adoption of the resolution. I have heard the gentleman from Connecticut, [Mr. CROSBY], make an empty sound; it is worse—this is a fraud, promise made without the ability or intention of performance. You stop agitation here! I would like to see the operation tried. The rules of this House are so framed, as everybody knows, as to give to the minority the power to put a stop to all business which they choose. This has heretofore enabled slavery to hold its ground in Congress. How many months did they stave off the admission of California? But this is a game too can play. It is a poor rule that will not work both ways. Do anybody think debate could be stopped? Nobody supposes it. What would become of business in this Quixotic enterprise of stopping agitation should be attempted? The pledge is an insult and a fraud. I have said, that if you say, 'no more,' you dare not make the trial. But have you forgotten the maxim of the man all true Democrats delight in honor, 'that error of opinion may be safely tolerated, so long as reason is left free to combat it?' Of think of men calling themselves Jeffersonian Democrats saying the Declaration of Independence was unconstitutional, and the Ordinance of 1787 is unconstitutional, and the free discussion on any subject must not be tolerated.

But I will tell you when agitation will stop. When you can root out all sentiments of humanity and justice from the hearts of the American people when you can still the voice of conscience in the South, and keep your own sons and daughters from leaving the country, and when you can prevent you can hide from view the effects of that bright curse of slavery upon your soil; then, perhaps, you may hope to stay the sound of agitation. But before you can stop agitation, you must, in addition to everything else, render men insensible to a sentiment of national honor and reputation.

Some of the brave soldiers of a moral and studious life. On one occasion, while we awaited a professor, one of my friends, an eloquent young man was called up for a speech. He rose, and spoke admirably of the advantages of a republican form of government, and he illustrated the good effects of Democratic government by some happy allusions to the United States. When he took his seat, another gentleman, who had been listening with great interest to reply, turned to ridicule all the allusions to our country as a nation in which one-sixth of the whole population were in a state of absolute slavery, and who were personal to all intents and purposes whatsoever. My friend who spoke first rose, and not being posted up in relation to our internal affairs, denied that slavery did exist in the United States. That was all. The gentleman then rose, and all the noble declarations of the inherent and inalienable rights of men, the existence of slavery was impossible. Looking around, his eye fell on me. He immediately called me out by name, introducing me to the class, and demanding I should have an opportunity defend the injured honor of my country, by countering the false slanders of the legitimist who I aspersed here.

Gentlemen, that was the only time in my life that I felt myself in a tight spot. Not able to speak in French language with fluency, but, worse than that, knowing that slavery did exist in many of the States of this Republic, I made the best defence I could—not of slavery, but for the country—by stating that slavery did not exist in the United States, and that independent States, each having its separate Government, and own code of laws, and institutions, with other States had nothing to do; that though slavery did exist in some States, the other States were not

We are all prepared to say, that enactments prescribing what we shall eat, drink, and wear, are no law. But the reason, why they are no law, is simply because the legislature has got beyond its province, when it presumes to meddle with such subjects. And thus might we go on, in respect to enactments, which should presume to prescribe the intercourse and endearments between parent and child."

I said, that we are all prepared to treat a summary law as no law. How grossly inconsistent are we, then—say, how grossly wicked—when we accord to an enactment for slavery the name, dignity, and sanction of law?

I understand myself, these, my instructors in logic, would kindly put words into my mouth, and say: "We understand you, Mr. Smith. What you mean, and all that you mean, is, that these laws for slavery are unjust laws. We, also, believe them to be unjust laws; and, hence, we are really together." But I was too obtuse to receive this their meaning. And thus might we go on, till we should have wandered over and over again explain, or try to explain, the difference between an enactment which I call no law, and an enactment which I am willing to call but an unjust law. I would say, that an enactment, fixing the rate of interest as high as fifteen per cent. per annum, is an unjust law—but that it is not to be treated as no law. It is an enactment which should meet with no resistance, but it should be made an enactment for murder or slavery, be trampled under foot, and treated as no law. So, too, in respect to an unwise enactment for regulating travel. The matter of regulating travel, as well as that of regulating interest, comes within the field of human legislation; and, hence, an enactment regarding it is not to be treated as trampled upon, as is an enactment for murder or slavery.

I would here throw out the remark, that few persons seem to have considered how very narrow is the field of human legislation, and how very far it falls short of being commensurate with the whole field of human interests, relations and obligations. It is the want of such consideration, that exposes us to the temptation and hazard to be ruined by legislative usurpation and despotism.

But, notwithstanding all the fault I have found with the platform of the Free Democracy, I, nevertheless, regard myself as a member of that party.—It is a good party,—and it will rapidly grow better. Do you fear that it will break up and disgrace itself, as did the Free Soil party. You need not fear it. It will not. It will grow larger and stronger. It will, itself, or, at least, a large share of it, was far lower. But the Free Democracy is as much higher than its own platform, as that platform is higher than the platform of the Free Soil party. Hence, 'Excelsior' will be most emphatically the fit motto of the Free Democracy.

Not only a year should be allowed to pass away—no, nor half a year—before the platform of the Free Democracy, which, in truth, is not its platform, but only the platform of the Pittsburg Convention, and that, too, the little instead of the big Convention, should be so modified as distinctly to meet all the demands of truth. Also, let a pity that the platform of the Free Democracy tends to be so completely held and unmistakable terms, that one of the aims of the Free Democracy is to strip him and his 'peculiar institution' of the covering, and sanction, and respectability of law, and to hold up to the loathing and execration of the world a naked pirate in the one, and a naked piracy in the other—a pirate and a piracy, which should tend to excite the indignation of mankind! Such an exposure would work the speedy death of slavery; and, without such an exposure, it will never die until it shall die in violence and blood.

But, warm as are my hopes of the well-doing of the Free Democracy, they may, nevertheless, be blasted; and, hence, I cannot advise the disbanding of the Liberty Party. The next meeting of the Liberty Party is to be Wednesday, the 1st of September. It should be numerously attended. Whilst I hope that the meeting will not array itself against, but will, on the contrary, resolve to act with the Free Democracy—at least for the present—I also hope that it will advise the Liberty Party to continue its organization, until such time as the Free Democracy shall have distinctly and fully covered the ground of the Liberty Party.

Of course, I did not vote for the Pittsburg platform. I can never vote for it until it shall boldly and distinctly utter the great truth, that the Free Democracy aims to bring under its impartial regard all the political interests of all classes of the people; and also, to place itself in the path of slavery, which is the most atrocious and abominable of all the forms of piracy, can never be known as law.

Nor did I vote in the Convention for Mr. Hale, and Mr. Julian. I voted for those true and tried men, William Goodell and James H. Collins. Nevertheless, I hope to find myself able to vote, at the election, for Mr. Julian. The next Mr. Julian, of whom I speak is in private life, both of whom I have honorably distinguished themselves in public life. I cannot doubt that Mr. Julian scents the idea of the possible legalization of slavery; and, in the Boston rescue trials, Mr. Hale scouted it. It is said that it was only in rhetorical flourishes that he did so? I answered, that I trust that Mr. Hale will, ere the election, make it individual that he will be established in the principle, that there can no more be a human than a divine law for converting a man into a thing; and that to recognize and dignify as law the enactment which whitewashes such a conversion is a high crime against both God and man.

GERRIT SMITH.

Extracts from a fearless and eloquent speech delivered by the Hon. Mr. Townsend of Ohio, "On the Present Position of the Democratic Party," in the U. S. House of Representatives, June 23, 1852.—

I now ask Southern men, what have you gained by a course pursued at Baltimore? Have you stopped agitation? A Convention was called, and yourselves Democrats, assembled at Baltimore, and resolved to put a stop to the slavery agitation in Congress. This was a piece of impudent assumption. Did that body mean to forbid us to speak with our several constituencies send us here to say? If any Southern men in Congress should attempt to carry out this assumption, I would resist them, if they were not yet. The gentleman from South Carolina [Mr. ORR.] from Tennessee, [Mr. GENTRY], from North Carolina, [Mr. STANLEY], from New York, [Mr. SCHOONMAKER], and from Massachusetts, [Mr. RAY], have made speeches on that subject, and only one of any length has been made on any other subject, the adoption of the resolution, which promises the promise of a Convention, and is merely an empty sound; it is worse—it is a fraud, promissory made without the ability or intention of performance. You stop agitation here! I would like to see the operation tried. The rules of this House are so framed, as everybody knows, as to give to the minority the power to put a stop to all business which the majority may desire to carry out. They are slaveholders, always in a minority, and they prevent all. How many months did they stave off the admission of California? But this is a game too can play. It is a poor rule that will not work both ways. Do anybody think debate could be stopped? Nobody supposes it. What would become of business, this Quixotic enterprise of stopping agitation should be a pledge, is an insult and a fraud. You cannot stop our mouths. We will speak, and dare not make the trial. But have you all forgotten the maxim of the man all true Democratic delight in honor, "that error of opinion may be safely tolerated, so long as reason is left free to combat it?" One thing of men calling themselves Jeffersonian Democrats, is that they are the disciples of Jefferson. Jefferson's Ordinance of 1787 is unconstitutional, and the free discussion on any subject must not be tolerated.

But I will tell you when agitation will stop. When you can root out all sentiments of humanity and justice from the hearts of the American people, when you can still the voice of conscience in the hearts of the people, when you can stop the mouths of all who are disclosing the secrets of your "prison house," when you can hide from view the effects of that blighting curse of slavery upon your soil; then, perhaps, you may hope to stay the sound of agitation. But before you can stop agitation, you must, in addition to everything else, render men insensible to a sentiment which is the basis of all human rights.

Some twelve years since, I was a medical student in Paris. On one occasion, whilst we awaited a professor, one of my friends, an eloquent young man, was called up for a speech. He rose, and spoke admirably of the advantages of a republican form of government, and he illustrated the good effects of Democratic government by some happy allusions to the rights of man, and the rights of the people. A student, attached to the interest of Charles X., rose to reply, turned to ridicule all the allusions to the country as a nation in which one-sixth of the whole population were in a state of absolute slavery, and he spoke personally to all intents and purposes whatsoever. My friend who spoke first rose, and not being well acquainted with the French language, he said that slavery did exist in the United States; that was the Declaration of Independence, and all their no declarations of the inherent and inalienable rights of man, the existence of slavery was impossible. Looking around, his eye fell on me. He immediately called me out by name, introducing me to the class, and demanding I should have an opportunity of replying to the cowardly honor of my opponent by contradicting the foul slanders of the legitimist, who he aspersed her.

Gentlemen, that was the only time in my life that I felt myself in a tight spot. Not able to speak French language with fluency, but, worse than that, knowing that slavery did exist in many of the States of this Republic, made me best defend myself by saying that slavery did exist in the United States, and that the United States was a Union of sovereign and dependent States, each having its separate Government, and own code of laws, and institutions, with which other States had nothing to do; that though slavery did exist in some States, the other States were not responsible for it, and that the name of the name of the United States Government was not a power or authority over the subject in the States, and therefore no responsibility. Well do I remember the look with which those students heard from the admission that slavery did exist in some of the U. S. States, and the astonishment and almost disgust with which my friend exclaimed—*horrible! horrible!*—and then, with a look of scorn, he said—*Et les Etats Unis!* If I had not then bated slavery with my whole heart and soul, I should have done so at that moment.

In Dublin, I accompanied a friend to a temperance meeting—it was some controversy was being held between Mr. Stevenson, our Minister to the United States, and Mr. O'Connell. My friend, who had the name Stevenson associated with something American, introduced me to the meeting. Mr. Stevenson, from the United States. The Irish love of liberty was immediately aroused, and one and another began to say, "He is a slaveholder! He is a slave-breeder!" "He sells women and children!" "O! the thief!" "The thief!" "The thief!" My friend was uttered and

EMANCIPATION IN MASSACHUSETTS.

Dr. Lowell contributes to the last volume of the

We. We are all prepared to say that, enactments prescribing what we shall eat, drink, and wear, are no law. But the reason, why they are no law, is simply because the legislature has got beyond its province, when it presumes to meddle with such subjects. And thus might we say, in respect to the enactment, which should prescribe the intercourse and endearments between parent and child?

I said, that we are all prepared to treat a summary law as no law. How grossly inconsistent are we, then—say, how grossly wicked—when we accord to an enactment for slavery the name, dignity, and sanction of law?

I would now understand myself, these, my instructors in logic, would kindly put words into my mouth, and say: 'We understand you, Mr. Smith. What you mean, and all that you mean, is, that these laws for slavery are unjust laws. We, also, believe them to be unjust laws; and, hence, we are really together.' But I was too obtuse to receive this their logic. I would not be so easily satisfied, and I would once and over again explain, or try to explain, the difference between an enactment which I call no law, and an enactment which I am willing to call but an unjust law. I would say, that an enactment, fixing the rate of interest at less as fifteen per cent. per annum, is an unjust law—but that it is not to be treated as no law, merely, because it is unjust. It should be modified; but it should not be like an enactment for murder or slavery, be trampled under foot, and treated as no law. So, too, in respect to an unwise enactment for regulating travel. The matter of regulating travel, as well as that of regulating interest, comes within the field of human legislation; and hence, an enactment regarding it is not to be treated as no law, merely, because it is an enactment for murder or slavery.

I would here throw out the remark, that few persons seem to have considered how very narrow is the field of human legislation, and how very far it falls short of being commensurate with the whole field of human interests, relations and obligations. It is the narrowest of fields, and the narrowest of responses to many another people to be ruined by legislative usurpation and despotism.

But, notwithstanding all the fault I have found with the platform of the Free Democracy, I, nevertheless, regard myself as a member of that party.—It is a good party,—and it will rapidly grow better. Do you fear that it will break up and disgrace itself, should the Liberty Party be elected? No, indeed. The Liberty Party was the platform of that party, the party itself, or, at least, a large share of it) was far lower. But the Free Democracy is as much higher than its own platform, as that platform is higher than the platform of the Free Soil party. Hence, 'Excelsior' will be most emphatically the fit motto of the Free Democracy.

Not one year should be allowed to pass away—no, nor half one year—before the platform of the Free Democracy, which, in truth, is not its platform, but only the platform of the Pittsburg Convention, and that, too, the little instead of the big Convention, should be so modified as distinctly to meet all the needs of the country. No need to say, that the Liberty Party is not now such as to teach the slaveholder, in bold and unmistakable terms, that one of the aims of the Free Democracy is to strip him and his 'peculiar institution' of the covering and sanction, and respectability of law, and to hold up to the loathing and execration of the world a naked pirate in the country, as a nation. No need to say, that it is not such that far outstrip all others in atrocity and mischief! Such an exposure would show the speedy death of slavery; and, without such an exposure, it will never die until it shall die in violence and blood.

But, warm as are my hopes of the well-doing of the Free Democracy, they may, nevertheless, be blasted; and, hence, I cannot advise the disbanding of the Liberty Party. The next time the Democracy shall meet it will be to Wednesday, the 1st of September. It should be numerously attended. Whilst I hope that the meeting will not array itself against, but will, on the contrary, resolve to act with the Free Democracy—at least for the present—I also hope that it will advise the Liberty Party to continue its organization, until such time as the Free Democracy shall have distinctly and fully covered the ground of the Liberty Party.

Of course, I did not vote for the Pittsburg platform. I can never vote for it until it shall boldly and distinctly utter the great truth, that the Free Democracy aims to bring under its imperial regard all such time as the Free Democracy shall have distinctly and fully covered the ground of the Liberty Party.

Nor did I vote in the Convention for Mr. Hale and Mr. Julian. I voted for those true and tried men, William Goodell and James H. Collins. Nevertheless, I voted for Mr. Julian, to vote against Mr. Hale and Mr. Julian, both of whom are beloved in private life, and both of whom have honorably distinguished themselves in public life. I cannot doubt that Mr. Julian scouts the idea of the possible legalization of slavery; and, in the Boston rescue trials, Mr. Hale shouted it. Is it said now that it was not the Free Democracy which did so? I answer, that I trust that the Haytian election, make it indisputably manifest that he is established in the principle, that there can no more be a human than a divine law for converting a man into a thing; and that to recognize and dignify as law the enactment which attempts such a conversion is a high crime against both God and man.

GERRIT SMITH.

EMANCIPATION IN MASSACHUSETTS.

Mr. Lowell contributes to the last volume of the Massachusetts Historical Society's Collections, an article in which may be found the following interesting statement. Dr. Lowell may well say he has an honest pride in making it:

'In the fourth volume of the Collections, first series, appears a communication from Dr. John Knapp, is the following statement: The present constitution of Massachusetts was established in 1790. The first article in the Bill of Rights asserts that all men are born free and equal. This was inserted not merely as a moral or historical truth, but with a particular view to establish the liberation of the negroes on the same principle, and so it was understood at the time by the framers of the constitution. The honest pride in saying, as I have authority to say, that this clause was introduced by my father, the late Judge Lowell, for the purpose above stated, and that, on its adoption by the Convention, he offered his services as a lawyer, gratuitously to any slave who might wish to substantiate his claim to freedom.'

Judge Lowell was a member of the Committee for refraining from the use of the word 'negro' in the spirit of opposition to human bondage, which moved him

Extracts from a fearless and eloquent speech delivered by the Hon. Mr. Townsend of Oregon, 'On the Present Position of the Democratic Party,' in the U. S. House of Representatives, June 23, 1852.—

I now ask Southern men, what have you gained by the course pursued at Baltimore? Have you stopped agitation? A Constitutional Convention, is themselves Democratic, assembled at Baltimore, resolved to put a stop to the slavery agitation in Congress. This was a piece of impudent assumption. Did that body mean to forbid us to speak with our several constituencies send us here to say? If any Southern men in Congress should attempt to carry out this assumption, I would say to the people, they are not yet. The gentleman from South Carolina, [Mr. ORR], from Tennessee, [Mr. GENTRY], from North Carolina, [Mr. STANLEY], from New York, [Mr. SCHOONMAKER], and from Massachusetts, [Mr. RAY], have made speeches on that subject, which, though only one of any length has been made on any other subject, the adoption of the resolution, I think, that promise to stop agitation in Congress, is properly an empty sound; it is worse—it is a fraud, merely made without the ability or intention of performance. You stop agitation here! I would like to see the operation tried. The rules of this House are so framed, as everybody knows, as to give to the minority the power to put a stop to all business which the majority may wish to carry out. I am a slaveholder, always in a minority, to do as they please. How many months did they stave off the admission of California? But this is a game too can play. It is a poor rule that will not work both ways. Do anybody think debate could be stopped? Nobody supposes it. What would become of business if this Quixotic enterprise of stopping agitation should be carried out? I would like to see the result. You cannot stop our mouths if you try; and you dare not make the trial. But have you all forgotten the maxim of the man all true Democrats delight in, 'that error of opinion may be safely tolerated, so long as reason is left free to combat it.' Ours, of men calling themselves Jeffersonian Democrats, is a rhetorical flourish, and that the Jeffersonian Ordinance of 1787 is unconstitutional, and the free discussion on any subject must not be tolerated. But I will tell you when agitation will stop. When you can root out all sentiments of humanity and justice from the hearts of the American people, when you can still the voice of conscience in the breasts of all men, then will the agitation stop. In disclosing the secrets of your 'prison house,' you can hide from view the effects of that blighting curse of slavery upon your soil; then, perhaps, you may hope to stay the sound of agitation. But before you can stop agitation, you must, in addition to everything else, render me amenable to a sentiment not much less than that of the Declaration of Independence.

Some twelve years since, I was a medical student in Paris. On one occasion, whilst we awaited a professor, one of my friends, an eloquent young man, was called up for a speech. He rose, and spoke admirably of the advantages of a republican form of government, and he illustrated the good effects of the Declaration of Independence, and the rights of the United States. When he took his seat, another student, attached to the interest of Charles X., rose to reply, turned to ridicule all the allusions to the country as a nation in which one-sixth of the whole population were in a state of absolute slavery, charged personal to all intents and purposes whatsoever, and he said, 'I have no reason to regret that I am myself up in relation to our internal affairs, denoting that slavery did exist in the United States; that the Declaration of Independence, and all their no declarations of the inherent and inalienable rights of man, the existence of slavery was impossible. Looking around, his eye fell on me. He immediately called me out by name, introducing me to the class, and saying, 'I have no reason to regret that I am myself defend the injured honor of my country, by conducting the foul slanders of the legitimist who has aspersed her.'

Gentlemen, that was the only time in my life that I felt myself in a tight spot. Not able to speak in French language with fluency, but, worse than that, knowing that slavery did exist in many of the States of this Union, I made the best of it. I said, 'I am not of slavery, but for the country'—by stating that the United States was a Union of sovereign and dependent States, each having its separate Government, and own code of laws, and institutions, with which other States had nothing to do; that though slavery did exist in some of the States, it was not amenable for its existence, and that the same also true of the United States Government—it had no power or authority over the subject in the States, and therefore no responsibility. Well do I remember the look with which those students heard from the admission that slavery did exist in some of the States, and the astonishment and almost despair of my friends, who said, 'C'est impossible, c'est impossible.' 'If I had not then hated slavery with my whole heart and soul, I should have done so for that moment.

In Dublin, I accompanied a friend to a temperance meeting—it was while some controversy was pending as to whether the temperance cause should be put in the Court of St. James, and Mr. O'Connell, Mr. Friel, who had the name Stevenson associated with, everything American, introduced me to the meeting. Mr. Stevenson, from the United States. The Irish love of liberty was immediately aroused, and another began to say, 'He is a slaveholder.' He is a slaveholder! 'He sells women and children!' 'Put him out!' 'Oh! the Irish are not out!' My friend was utterly amazed at confusion, until I explained to him his mistake. When he had corrected the blunder to the meeting, and my hostility to human bondage was voiced, I was heard with respectful attention. You need not expect them, to such influences as these, you expect them to let slavery rest in eternal quill.

REV. J. G. PIKE ON SLAVERY.

This distinguished clergyman, whose 'Early Pledge' to 'Guide to Young Disciples,' and other works have been the property of religious tracts, has been the property of the Christian slaveholders of this country. His remarks are commended to Stowe and Sharp, and to their revered slaveholder brother who has recently occupied their pulpits:—

'No American should be acknowledged as a Christian, whose principles do not render him an abolitionist. Not plainer is it that the sun shines noon-day, than that it is the system of American slavery is a system of the most heinous and hypocritical wickedness that ever disgraced this world. Let us about democratic slavery.'

per annum, is an unjust law—but that it is not to be treated as no law. It is an enactment which should be treated as no law, but it should be like a law enacted for murder or slavery, be trampled under foot, and treated as no law. So, too, in respect to an unwise enactment for regulating travel. The matter of regulating travel, as well as that of regulating interest, comes within the field of human legislation; and hence, an enactment regarding it is treated as no law, and treated upon, as is an enactment for murder or slavery.

I would here throw out the remark, that few persons seem to have considered how very narrow is the field of human legislation, and how very far it falls short of being commensurate with the whole field of human action. It is a narrow field, and in view of such consideration, that exposes us to many another people to be ruined by legislative usurpation and despotism.

But, notwithstanding all the fault I have found with the platform of the Free Democracy, I, nevertheless, regard myself as a member of that party.—It is a good party,—and it will rapidly grow better.

much! Such an exposure would work the speedy death of slavery; and, without such an exposure, it will never die until it has done violence and bloodshed to the free people of this country. I am, therefore, Free Democracy, may, nevertheless, be blasted; and, hence, I cannot advise the disbanding of the Liberty Party. The next meeting of the Liberty Party is to be Wednesday, the 1st of September. It should be numerously attended. Whilst I hope that the Liberty Party will be able to get a full roll, on the contrary, resolve to act with the Free Democracy—at least for the present—I also hope that it will advise the Liberty Party to continue its organization, until such time as the Free Democracy shall have distinctly and fully covered the ground of the Liberty Party.

Of course, I did not vote for the Pittsburgh platform, as I can never vote for it until it shall boldly and distinctly utter the great truth, that the Free Democracy aims to bring under its impartial regard all the political interests of all classes of the people; and also the other great truth, that slavery, which is the most atrocious and abominable of all crimes, is not a national crime.

of Massachusetts Historical Society's Collections, an article in which may be found the following interesting statement. Dr. Lowell may well lie as an honest prize in making it:

'In the fourth volume of the Collections, first series, page 203, in a communication from Dr. Belknap, is the following statement: "The present constitution of Massachusetts was established in 1790. The first article in the Bill of Rights asserts that all men are born free and equal. This was inserted not merely as a moral or historical truth, but with a particular view to establish the liberation of the negroes on a general principle, and so it was understood at the time." The Hon. Charles Sumner, in his address in saying, as *I have authority to say*, that this clause was introduced by my father, the late Judge Lowell, for the purpose above stated, and that, on its adoption by the Convention, he offered his services as a lawyer, gratuitously to any slave who might wish to substantiate his claim to freedom.'

Judge Lowell was a member of the Committee for relief of the colored people, and was the spirit of suggestion to human bondage, which moved for

shall enter there. Let those wretched slaves of mammon, who would gild their abominable oppressions by fine names, or palliate them by contemptible excuses, ponder the words of the eternal Judge: 'Be not deceived—neither thieves, nor extortioners, shall inherit the kingdom of God; and who are thieves, if they are not who rob men of their all? and who are extortioners, if they are not, whose system of oppression is, from the cradle to the grave, a system of extortion from their hapless victims?' Yet,

'Let mammon hold while mammon can,
The blood and bones of living man;
Let tyrant's accurs, while tyrants dare,
The shrieks and ravings of despair;
An end will come—it will not wait;
Bonds, yokes and scourges have their date;
Slavery itself will pass away,
And be a tale of yesterday.'

Then may slavery-supporting American churches cease to be synagogues of Satan, and become Churches of Christ.

From the Pittsburgh Saturday Visitor.

We went in and took a seat. A plain-looking elderly man preached in the style usual for Methodists—preachers in country places—all about religion—it comforts in life and triumphs in death. Like Uncle Tom, he insisted, with great earnestness, that the religion of the slaves was the religion of the nation—it made the weak strong, and the meanest most honorable. To illustrate this grand truth, he told an anecdote as something coming within the range of his own knowledge, of an old slave who had 'got religion.' His master was kind, but irreligious and reckless, and was wital and suspected by the neighbors. He was a drunkard, a gambler, and a thorn in the side of the community. One day, on the Sabbath, too, this same kind master was drinking and playing cards with a visitor, when the conversation turned upon the religion of slaves. The visitor boasted that he could 'whip the religion out of any 'nigger in the State.' Half an hour of possessing a free association

It out." Honor demanded he should have a fair chance to win his bet, and the old disciple died under the lash, blessing the Lord that Jesus had died for his sin. "I know," said he, "I recited your words many times, and before he was done, we do not think there was a dry eye, except our own, in the house. Our pulses stood still with horror, but the speaker did not appear to dream that his story had any bearing against the institution with which he was surrounded.

"We cannot remember how he said the particulars concerning the knowledge of the martyr had been under his pastoral care, and that he got the minutes from slave witnesses in a 'love-lost.'

"He gave us the story simply to show what a good thing religion was. Of those who heard it, and the many persons were to witness the relation, and the not only appeared to submit it. Any indignation felt and expressed was against the individual actors in the tragedy.

"This, and the account we once gave of the old man 'born in Pennsylvania, and free when twenty-eight,' who told us of his own story of his beautiful 'Misses Jenny' and her sister, and the story of the man who was of bustling his own story of the slave, were

in Pennsylvania and free; and being subsequently sold and resold eight times; of his seven good masters, and the cruel one who gave him the scars he exhibited to make him quit going to meeting, and curse God and Jesus Christ; of his present happiness in having found Misses Jenny, and the prospect of going with her 'home to Virginy'—these things convince us that there have been more Uncle Toms in

AMERICAN SLAVERY—HENRY CLAY.
Cincinnati, Ohio, Aug. 7, 1852.
To the Editor of the Liberator:—
I have the honor to acknowledge the receipt of your letter of the 2nd inst., and in reply to inform you that I have no objection to your using the same in your paper. I am, Sir, very respectfully,
Yours, &c.
HENRY CLAY.

For being an abolitionist? Is he any the worse for being a wandering abolitionist? Is there any virtue in opposing the abolition of great evils and iniquities like slavery? Is the enemy of oppression under some sacred obligation to be stationary? You appear to me, you have long appeared to me,—to have fallen, with respect to American matters, under the influence of that most false, most heartless, most venal paper, the New York Herald. It is on this supposition alone, that I can account for so many expressions in your articles on American affairs, at variance in their spirit, and style, and tendency, with your articles on English and European affairs. If you were not misled, you would no more give George Thompson a foolish, an unjust, and an ungenerous nickname, than you would give Mazzini one; you would no more treat with contempt the abolitionists of America, than the democrats of Europe; and you would shrink as instinctively from eulogizing Henry Clay and the Fugitive Slave Law, as you would from eulogizing the infernal Holy Alliance, and their hellish plots for the enslavement of the world. The true and consistent reformer is a reformer everywhere—a world-reformer. He sympathizes with the party of freedom and progress in every nation. He can no more despise the American abolitionist, than he can despise the English democrat. He can no more sympathize with the slaveholder and woman-whipper of Kentucky, than with the autocrat and woman-whipper of Austria or Russia. I wish you would allow yourself to be enlightened by our American Liberator of Boston, and our Anti-Slavery Standard of New York. They are papers edited by truthful, honest, incorruptible men; men found on the side of the oppressed of every country, and in favor of reform in every department of human affairs. If you will send them your paper, I would guarantee that they will send you theirs; and I am well assured, that while you would interest and benefit them by many of your remarks on European affairs, they would frequently interest and benefit you by their remarks on American affairs.

In conclusion, I cannot learn that Henry Clay ever did anything for the cause of liberty in America. On the contrary, while he labored for the perpetuation of slavery in the South, he did what he could to abridge the liberties of the North. I cannot therefore comprehend on what grounds you can consider him a man of superior dignity or worth, or entitled to enduring fame. If the champion of the vilest and cruellest system of slavery under heaven, and the sleepless enemy of democratic rights, be worthy of enduring fame, I know not where we shall look for the men deserving of fame and immortality.

Yours, very respectfully,
JOSEPH BARKER.

REV. ASA MAHAN, HENRY C. WRIGHT AND THE AMERICAN ANTI-SLAVERY SOCIETY.
LENAWEE WATER CURE, (Mich.) July 28, 1852.
To Rev. Wm. Scott, Glasgow, Scotland.
DEAR SIR:—Before me is the letter of Rev. Asa Mahan to you, dated 'Cleveland, Ohio, Dec. 1851,' and published in the Glasgow Examiner, touching what he calls 'the infidel, no-human government' of the American Anti-Slavery Society. The object of the letter is obvious on the face of it, to cripple the only combination in the world, whose sole object is to abolish slavery, and every custom and institution, in Church and State, which cannot exist without sustaining slavery. This Society has ever spoken of all the supports of slavery, as it speaks of slavery itself. It has, of course, been brought into antagonism with all this nation holds sacred; for that is sacred in the view of this people, in Church and State—God, Christ, the Bible, the Church, the priesthood, the press, the Constitution, the Government and Religion, in all their various functions, as these are all received by the Church and Government, have been and are pressed into the service of slavery. The supporters of slavery have thrust these things upon the notice of that society, compelling it to make them subjects of consideration, by bringing them forward to sustain and sanctify slavery. Without fear of contradiction from any source, I assert, that the American Anti-Slavery Society never had made these objects of sacred regard topics of remark and condemnation, had not the pro-slavery priests and Christians of the nation brought them forward to sanction the existence of slavery. This Mr. Mahan knows as well as any other man. He knows that the Anti-Slavery Society has never uttered one word against the Bible, the Church, the priesthood, the Sabbath, the Communion, or any thing else held sacred, only on the ground that they are made pros to slavery. He knows that these things were and are thrust into Anti-Slavery meetings by the pro-slavery ministers, politicians and Christians of the country. One thing is settled in the policy of that society: it will spare nothing in the universe that sanctions slavery. Let all this people hold sacred be arrayed, practically, against slavery, and the American Anti-Slavery Society would be the first to acknowledge and welcome their aid. This Mr. Mahan knows. So long as these sacred things are made pros to a system of wrong so hideous and so gigantic, that society will be the first to spurn their claims to sacredness and authority. I believe I speak in accordance with the uniform opinions and practices of that society when I say, that, in its view, nothing is sacred, nothing is obligatory, nothing authoritative, nothing divine, which connives at slavery, even by silence, or in any way lends its support.

But my object is not to vindicate that society. It is in its principles and measures founded on a rock, even the rock of self-evident truth, and the gates of hell can never prevail against it. No power arrayed against it has stood or can stand; simply because its principles are true; its spirit of no compromise with slavery is of God; and its general measures and action are in perfect accordance with its divine spirit and principles. Its history will be its vindication. It needs no other. One fact is known and read of all, whatever is on the side of the oppressor, in Church and State, whatever is drunken, avaricious, ambitious, roving, violent, debauched, moorish and anarchical, plundering and murderous in this nation, is, and ever has been, arrayed against that society. This Mr. Mahan well knows, and has always known. He sees it and feels it wherever he goes. As a general thing, only the conscientious, benevolent, humane, the higher-law men and women of the land, have ever been attracted to that society to aid in its operations. This is its history, as its bitter enemies, even Mr. Mahan, who is one of its foes, will testify.

But my main object in addressing you is, to notice Mr. Mahan's allusion to myself. I allude to this, solely because it affords an opportunity to say a word, touching the spirit and action of those who have long been as prominent members of that society. Owing to my intimacy with them, and my journalistic habits the last twenty years, I have the means to know and speak of them as probably none others have. As to my connection with that society—I was its agent just one year, in 1836-7, and have had no connection with the society since. I know not that my name is on its records as a member. I think it is not and never was. I know not that the committee of that society ever took the least action in regard to me, or any notice of me whatever, since the summer of 1837. I can hardly suppose Mr. Mahan could have been ignorant of this fact; for he, with all other ministers of this land, has narrowly and anxiously watched the movements of the American Anti-Slavery Society. I have deeply sympathized in the spirit, principles and measures of that society, and have, excepting five years absence in Europe, uniformly for twenty years attended its anniversaries, and without invitation or urging from the society have participated in its deliberations. This I have done, simply because I could not do otherwise. The slave's wrongs, tears, stripes and sufferings, are mine—

for being an abolitionist? Is he any the worse for being a wandering abolitionist? Is there any virtue in opposing the abolition of great evils and iniquities like slavery? Is the enemy of oppression under some sacred obligation to be stationary? You appear to me, you have long appeared to me,—to have fallen, with respect to American matters, under the influence of that most false, most heartless, most venal paper, the New York Herald. It is on this supposition alone, that I can account for so many expressions in your articles on American affairs, at variance in their spirit, and style, and tendency, with your articles on English and European affairs. If you were not misled, you would no more give George Thompson a foolish, an unjust, and an ungenerous nickname, than you would give Mazzini one; you would no more treat with contempt the abolitionists of America, than the democrats of Europe; and you would shrink as instinctively from eulogizing Henry Clay and the Fugitive Slave Law, as you would from eulogizing the infernal Holy Alliance, and their hellish plots for the enslavement of the world. The true and consistent reformer is a reformer everywhere—a world-reformer. He sympathizes with the party of freedom and progress in every nation. He can no more despise the American abolitionist, than he can despise the English democrat. He can no more sympathize with the slaveholder and woman-whipper of Kentucky, than with the autocrat and woman-whipper of Austria or Russia. I wish you would allow yourself to be enlightened by our American Liberator of Boston, and our Anti-Slavery Standard of New York. They are papers edited by truthful, honest, incorruptible men; men found on the side of the oppressed of every country, and in favor of reform in every department of human affairs. If you will send them your paper, I would guarantee that they will send you theirs; and I am well assured, that while you would interest and benefit them by many of your remarks on European affairs, they would frequently interest and benefit you by their remarks on American affairs.

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But my object is not to vindicate that society. It is in its principles and measures founded on a rock, even the rock of self-evident truth, and the gates of hell can never prevail against it. No power arrayed against it has stood or can stand; simply because its principles are true; its spirit of no compromise with slavery is of God; and its general measures and action are in perfect accordance with its divine spirit and principles. Its history will be its vindication. It needs no other. One fact is known and read of all, whatever is on the side of the oppressor, in Church and State, whatever is drunken, avaricious, ambitious, roving, violent, debauched, moorish and anarchical, plundering and murderous in this nation, is, and ever has been, arrayed against that society. This Mr. Mahan well knows, and has always known. He sees it and feels it wherever he goes. As a general thing, only the conscientious, benevolent, humane, the higher-law men and women of the land, have ever been attracted to that society to aid in its operations. This is its history, as its bitter enemies, even Mr. Mahan, who is one of its foes, will testify.

But my main object in addressing you is, to notice Mr. Mahan's allusion to myself. I allude to this, solely because it affords an opportunity to say a word, touching the spirit and action of those who have long been as prominent members of that society. Owing to my intimacy with them, and my journalistic habits the last twenty years, I have the means to know and speak of them as probably none others have. As to my connection with that society—I was its agent just one year, in 1836-7, and have had no connection with the society since. I know not that my name is on its records as a member. I think it is not and never was. I know not that the committee of that society ever took the least action in regard to me, or any notice of me whatever, since the summer of 1837. I can hardly suppose Mr. Mahan could have been ignorant of this fact; for he, with all other ministers of this land, has narrowly and anxiously watched the movements of the American Anti-Slavery Society. I have deeply sympathized in the spirit, principles and measures of that society, and have, excepting five years absence in Europe, uniformly for twenty years attended its anniversaries, and without invitation or urging from the society have participated in its deliberations. This I have done, simply because I could not do otherwise. The slave's wrongs, tears, stripes and sufferings, are mine—

Where true sympathy is shown for him, there have I been and ever shall be, in spirit and in bodily presence, also, as circumstances allow. That society has ever treated me as they should. They have bid me sacred obligation to be stationary? You appear to me, you have long appeared to me,—to have fallen, with respect to American matters, under the influence of that most false, most heartless, most venal paper, the New York Herald. It is on this supposition alone, that I can account for so many expressions in your articles on American affairs, at variance in their spirit, and style, and tendency, with your articles on English and European affairs. If you were not misled, you would no more give George Thompson a foolish, an unjust, and an ungenerous nickname, than you would give Mazzini one; you would no more treat with contempt the abolitionists of America, than the democrats of Europe; and you would shrink as instinctively from eulogizing Henry Clay and the Fugitive Slave Law, as you would from eulogizing the infernal Holy Alliance, and their hellish plots for the enslavement of the world. The true and consistent reformer is a reformer everywhere—a world-reformer. He sympathizes with the party of freedom and progress in every nation. He can no more despise the American abolitionist, than he can despise the English democrat. He can no more sympathize with the slaveholder and woman-whipper of Kentucky, than with the autocrat and woman-whipper of Austria or Russia. I wish you would allow yourself to be enlightened by our American Liberator of Boston, and our Anti-Slavery Standard of New York. They are papers edited by truthful, honest, incorruptible men; men found on the side of the oppressed of every country, and in favor of reform in every department of human affairs. If you will send them your paper, I would guarantee that they will send you theirs; and I am well assured, that while you would interest and benefit them by many of your remarks on European affairs, they would frequently interest and benefit you by their remarks on American affairs.

In conclusion, I cannot learn that Henry Clay ever did anything for the cause of liberty in America. On the contrary, while he labored for the perpetuation of slavery in the South, he did what he could to abridge the liberties of the North. I cannot therefore comprehend on what grounds you can consider him a man of superior dignity or worth, or entitled to enduring fame. If the champion of the vilest and cruellest system of slavery under heaven, and the sleepless enemy of democratic rights, be worthy of enduring fame, I know not where we shall look for the men deserving of fame and immortality.

Yours, very respectfully,
JOSEPH BARKER.

REV. ASA MAHAN, HENRY C. WRIGHT AND THE AMERICAN ANTI-SLAVERY SOCIETY.
LENAWEE WATER CURE, (Mich.) July 28, 1852.
To Rev. Wm. Scott, Glasgow, Scotland.
DEAR SIR:—Before me is the letter of Rev. Asa Mahan to you, dated 'Cleveland, Ohio, Dec. 1851,' and published in the Glasgow Examiner, touching what he calls 'the infidel, no-human government' of the American Anti-Slavery Society. The object of the letter is obvious on the face of it, to cripple the only combination in the world, whose sole object is to abolish slavery, and every custom and institution, in Church and State, which cannot exist without sustaining slavery. This Society has ever spoken of all the supports of slavery, as it speaks of slavery itself. It has, of course, been brought into antagonism with all this nation holds sacred; for that is sacred in the view of this people, in Church and State—God, Christ, the Bible, the Church, the priesthood, the press, the Constitution, the Government and Religion, in all their various functions, as these are all received by the Church and Government, have been and are pressed into the service of slavery. The supporters of slavery have thrust these things upon the notice of that society, compelling it to make them subjects of consideration, by bringing them forward to sustain and sanctify slavery. Without fear of contradiction from any source, I assert, that the American Anti-Slavery Society never had made these objects of sacred regard topics of remark and condemnation, had not the pro-slavery priests and Christians of the nation brought them forward to sanction the existence of slavery. This Mr. Mahan knows as well as any other man. He knows that the Anti-Slavery Society has never uttered one word against the Bible, the Church, the priesthood, the Sabbath, the Communion, or any thing else held sacred, only on the ground that they are made pros to slavery. He knows that these things were and are thrust into Anti-Slavery meetings by the pro-slavery ministers, politicians and Christians of the country. One thing is settled in the policy of that society: it will spare nothing in the universe that sanctions slavery. Let all this people hold sacred be arrayed, practically, against slavery, and the American Anti-Slavery Society would be the first to acknowledge and welcome their aid. This Mr. Mahan knows. So long as these sacred things are made pros to a system of wrong so hideous and so gigantic, that society will be the first to spurn their claims to sacredness and authority. I believe I speak in accordance with the uniform opinions and practices of that society when I say, that, in its view, nothing is sacred, nothing is obligatory, nothing authoritative, nothing divine, which connives at slavery, even by silence, or in any way lends its support.

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VISIT TO THE GRANITE STATE.
BOSTON, AUG. 17, 1852.
DEAR GARRISON—Well has it repeatedly been said, of late, by the devoted friends of universal liberty, that we have reason to thank God, take courage, and persevere. Every day, almost every hour, comes to me with fresh cheer. The still, small voice of philosophy, experience, history, fact and conscience, seems continually chanting the inspiring music of final, and not remote, success and triumph to every holy cause now opposed by earnest philanthropists. A deep and restless under current, not very obvious, perhaps, to the dissolute and mercenary multitudes, murmurs with forcible sweetness of more numerous and rapid changes in favor of freedom than the friends of humanity have hitherto had the joy of contemplating. I mean that—the best minds, the most serious and earnest spirits of all sects and parties, in Church and State, are seeing, more or less distinctly, that all issues, in contrast with this of Freedom and Slavery, are insignificant and mean. A revolution of feeling is going on in both national parties, occasioned by the palpable villany and disgusting folly unanimously perpetrated at Baltimore, equally by Whig and Democrat, in accepting and promising to cherish all the colossal atrocities which the most depraved men-stealers have deemed essential to the eternal prosecution of their satanic system. By folly, I mean, particularly, the hideous stupidity embodied in the scarecrow resolution to padlock every lip that ventures to move in condemnation of 'the sum of all villainies.' Those platforms are not more abominable by their open and reckless approval of all that is vile and heart-rending, than disgusting by the unparalleled nonsense of their resistance of agitation. Oh! if the sun shall venture to shed a single beam to-morrow, the united prowess of Pierce and Scott is pledged to blot it out forever! What a brilliant gem of the ludicrous! How finely set in that imposing resolution! The low ambition of political demagogues has passed to the climax of utter desperation, and challenges alike our horror and our profoundest pity. The result, however, is not delayed but hastened. Nothing is done against, but all for, the truth.

But I have not said what I intended. It was my purpose to speak of some of the anti-slavery meetings which I have recently had the pleasure of addressing at New Ipswich and Mason Village in N. H., and Haverhill, Mass. The meeting at Mason Village was on Sunday, the 9th inst., at 5 o'clock, P. M., in the Baptist meeting-house. The Baptist clergyman, (the Rev. Mr. House), from the first, expressed his entire willingness that his house should be used for our meeting. He and the Orthodox minister both gave up their meetings, usually held at the same hour, and were present, with their sympathy for our meeting. After the lecture, the former crossed the street, and obtained a contribution for our collection. It is not this rare case of liberality and interest? Is it not the more worthy of remark, that Mr. H. knew, from the first, that the speaker was in the fullest sympathy with the Massachusetts Anti-Slavery Society? Let this be an example to others, and let this notice of it show to all that we have no controversy with anti-slavery men of any sect or party; while we intend to assault and batter down every thing pro-slavery, in whatever position and with whatever dignity it may exist. I wish to thank Mr. House personally, for his aid in making our meeting large, interesting and profitable. And why should not his example be imitated? Do not men see that, in shutting out the cause of liberty from their meeting-houses, they close the door against God and Christ, and all the principles of righteousness which they command us to reverse, obey and imitate? Do they not see that they shut out the 'light of life' from millions, whose eyes are now legally forbidden to behold it? Are they so stupid that they do not see that, in opposing the cause, they oppose, confessedly, the highest effort for extending relief to the wretched millions who are pining in thralldom? If they do discern this obvious fact, how intolerable the load of guilt resting upon them! and if they do not, what shall be thought of their sagacity? It would be agreeable to enlarge here, but 'time and space forbid.'

The meetings at New Ipswich, on the 10th and 11th, were well attended, and gave good evidence of the progress of anti-slavery feeling in that region. The collection and donations at Mason Village amounted to \$54.65, and though they were less at New Ipswich, still they were greater than was anticipated. Friend Boynton and Weston, of N. H., are among the most intelligent, efficient and generous supporters of the cause in that neighborhood. Yet there are many others, who are an honor to the position they have taken.

At Haverhill, there was a good attendance, though the notice of the meeting was limited. As an evidence of the interest felt, the collection amounted to \$3.69. Let me say, that I am abundantly rewarded in my humble efforts, in being permitted to witness the sublime victories of truth over error, and right over wrong, and the utter weakness of every thing that arrays itself against the omnipotence of these divine forces.

For three weeks to come, my mission is in advocating 'Prison Reform,' in company with friend Spear, after which, it is my intention to remain constantly in the anti-slavery field.

J. J. LOCKE.

ANOTHER EMPHATIC ANTI-COLONIZATION PROTEST.
The American Baptist Missionary Convention, composed of colored ministers and lay delegates, has been in session in the Belknap Street Church, Boston, during the past week. The following resolutions, commendatory of the nefarious Colonization scheme, elicited a strong expression of sentiment:—

Resolved, That this Convention view with deep abhorrence the unmerited stigma cast upon the reputation of the free people of color by the promoters of the American Colonization Society. That we reject its inhuman and barbarous position of driving us from the land of our birth, to one of sickness, devastation and death, when they are unwilling to give us a Christian education while among them.

Resolved, That the principles and objects of the American Colonization Society are at war with the scriptural injunction, 'Do unto others as you would have them do unto you'; cruel, subtle, iniquitous and devilish; and they elicit, as heretofore, our irreconcilable repugnance.

Resolved, That we, as a people, deprecate any movement on our part, which can, in any light, be construed into a virtual recognition of those principles. As AMERICANS, we love our homes; here we were born, here we live, and here we will die, and be buried.

Mr. W. J. Watkins was the first speaker. He commenced by inquiring what are the principles upon which the Society is founded? What are the motives by which colonizationists are actuated? The ostensible object of the Society is, said he, the amelioration of the condition of the Free Colored People. Colonizationists profess love for the colored man. But the real object of its formation was the protection of slave property. The first Colonization Society was held in the city of Washington, 1816. At that meeting, John Randolph remarked, in substance—'We have met for the security and protection of our slave property.'

He also quoted from a speech of Henry Clay on that occasion, and from speeches of ardent colonizationists more recently, from the organs of the Society, &c., to demonstrate the truthfulness of the position he assumed, viz: that the Society had its origin in a wicked prejudice against color, and was established for the protection of slave property. O, said he, how colonizationists do love us! If we will consent to be banished from the land of our birth—if we will go three thousand miles from them, they will love us

with a vengeance; but if we resolve like men to maintain our rights in the land of our birth—rights guaranteed by the Declaration of American Independence—we elicit their intensified hate.

But, said he, they would have no use to go and evangelize Africa. He respectfully submitted to their consideration, that, according to their own testimony, they and not we are the people to enlighten Africa. We are, if they are to be believed, a miserable, worthless, ignorant, and degraded race of beings; 'too low in our debasement to be reached by the heavenly light.' But we are, notwithstanding our innate inferiority and moral obliquity, possessed of sufficient acuteness of discernment to know who are our friends, and who our enemies. We know, said he, Wm. Lloyd Garrison, and we know Daniel Webster.

Mr. Watkins concluded by calling upon his brethren to maintain their ground. Sorrow and darkness may continue for a night, but joy will break forth in the morning. He was vociferously applauded.

Rev. Mr. Crawford then addressed the Convention for a few moments. The resolutions elicited his most hearty concurrence. He spoke particularly of the subtlety of the colonization scheme.

Rev. Mr. Asher, Rev. Mr. Grimes, Rev. Mr. Jackson, Rev. Dr. Vaughn, the venerable and worthy President, and others, advocated the resolves with much power. The latter gentleman remarked, 'Let these resolutions be proclaimed upon the house-tops, let us talk them wherever we go.'

The resolutions were then adopted without a dissenting voice, after which, the Vice President led the audience in the anti-slavery song, 'Thou that enslavest me,' and the meeting adjourned to hear a sermon in the evening from Rev. Mr. Caswell.

On Thursday evening, the colored residents of Boston and vicinity gave their visitors of the Convention a levee in Washington Hall. A large party was in attendance. The company took supper at 11 o'clock, and separated about 12 o'clock, delighted with their evening's entertainment. Everything was in No. 1 order.

ANTI-COLONIZATION MEETING.
At a meeting of the colored citizens of Rochester, held at the Ford St. Baptist Church, on Monday evening, August 9, 1852, James Sharpe submitted the following:—

Resolved, That the scheme of the American Colonization Society was concocted for expatriating the free colored people, thereby tending to perpetuate slavery and involving in itself every thing inimical to their interests, and as such it cannot be too strongly deprecated, nor too vehemently opposed.

Resolved, That it is the right and duty of every colored American to remain in this country, and use every possible effort for the overthrow of slavery.

Resolved, That the conduct of certain colored men, by participating in the funeral pageant of Henry Clay, in this city, evinces either a lack of self-respect—and that high sense of honor which should distinguish us as a people—or a want of regard for the three and a half millions of their brethren in bonds—or a most lamentable state of ignorance, and is deserving the severest reprobation and censure.

The above were supported by remarks from James Sharpe, Joseph C. Holley, Wm. C. Nell, H. W. Foster, Robert Johnson, Peter Stokely, Harrison Powell, Jas. Clegg and others.

It being communicated to the meeting, that, in some instances, colored men were advocating this Janus-faced crusade against our rights and liberties, J. C. Holley presented the following:—

Resolved, That the colored man, who, from love of filthy lucre or any other motive, can lend his talents and energies to the Colonization scheme, is a traitor, compared with none; Benedict Arnold was a pure patriot, and Judas Iscariot an exemplary Christian.

The entire series were unanimously adopted, and their publication requested in the city papers, and others who may please copy.

WM. MOORE, Chairman.
WM. C. NELL, Secretary.

CENTRAL NEW YORK.
Extract of a letter from our esteemed colored friend, WILLIAM C. NELL, to the General Agent of the Massachusetts A. S. Society:—

'Being on a visit to my friends, Henry and Dorcas Collins, in Waterloo, arrangements were made for my talking to a small audience in the Congregational Friends' meeting-house, on Sunday, July 18.

I afterwards accompanied them to a family reunion, in Cayuga County, enjoying, en route, the pleasant passage across by steamer, and the beautiful scenery for which the shores of Cayuga lake are so famous. During the ride, our eyes were greeted with smiling orchards and fields of waving grain, evincing that the husbandman would reap an abundant reward for his labors.

It was gratifying to find several anti-slavery families, and be made welcome to their hospitalities. I am much indebted to Isaac Jacobs for a generous promotion of my meeting, on July 25th, and would make honorable mention of Rev. Mr. Graves, of the Presbyterian church at Northville, who granted his pulpit, and exerted an influence that secured me an intelligent and attentive audience, participating very faithfully in the exercises himself. I felt encouraged for the cause's sake, regarding it as a Sabbath day's journey in the right path.'

TERRIBLE STEAMBOAT CASUALTY!
ERIC N. Y., Aug. 20, 1852.
The steamer Atlantic, at two o'clock this morning, came in collision on the Lake, with the propeller Ogdenburg, near Lockport, and sunk in half an hour. The Atlantic had on board 500 passengers, 250 of whom were lost. The remainder succeeded in getting on board the Ogdenburg with nothing on but their night-clothes, and were brought in here, this morning. The Ogdenburg was somewhat injured, but lost none of her passengers.

It is believed that all the crew were also lost, with the exception of the captain and first mate. A dense fog was prevailing at the time.

The passengers were all in bed, and the Atlantic was in charge of the first mate. Immediately following the collision, the utmost confusion prevailed among the stevedores and dock passengers, a very large proportion of whom were Norwegian emigrants. Many of them, in their terror, jumped overboard instantly.

The emigrants, who could not understand a word spoken to them, added horror to the scene by their cries and exhibition of frantic terror.

Great numbers of the emigrants jumped overboard, in their terror, without any provision for their safety, and thus rushed on to certain death. The fog was a hindrance to the efforts made at rescue, but some 250 were picked up by the propeller, and taken to Erie.

There was a large amount of money on board, belonging to a Western express company, which was also lost.

Mr. Blake, of Connecticut, who escaped from the collision on Lake Erie, estimates that the 5 or 600 on board, not over 125 were saved, making nearly 400 persons to have perished. He says, as crowded was the Atlantic, that the captain had to leave 50 or 60 at Buffalo, and he describes the night as almost clear, and thinks the strongest censure is deserving somewhere.

Great excitement exists at Erie against the parties connected with the steamer Atlantic, and at a meeting of the survivors, a series of strong resolutions, condemning the inefficiency of the so-called life-preservers, the want of boats, &c., and calling for the arrest of the officers of the vessel, were adopted.

SAD ACCIDENTS.—On Saturday evening, about 9 o'clock, as the Chanticleer, a boat of six tons, under the charge of Mr. Dolliver, was passing through the gut between Hull and Pedick's Island, the mast of the boat struck the lowspit of schooner Colong, and capsized. Mr. Joseph Fenno, of this city, with his wife and child, who were on board the boat, were drowned. Mr. F. was a good swimmer, and kept his wife and child above water for some time, but no assistance could reach them in season, and they were swept off by the rapids.

ALBANY, AUG. 22.
BOAT UPRIGHT AND LOSS OF LIFE AT ALBANY.—About 5 o'clock this afternoon, one of the skiff boats belonging to the city and East Albany upset, about midway in the river. There were on board at the time some 15 to 18 persons, men, women and children. Of these, only eight or ten were saved.

THE NATIONAL WOMAN'S RIGHTS CONVENTION.
Held in Worcester, Oct. 22d and 23d, 1851, adjourned to meet in Syracuse, N. Y., Sept. 8th, 9th and 10th, 1852.
The friends of equality, justice and truth, are earnestly invited to assemble there, at that time, to discuss the important question of reform, technically termed Woman's Rights.

We propose not only to review the past, and consider the present, but to mark out new and broader paths for the opening future.

The time has come not only for the examination and discussion of Woman's social, civil and religious rights, but also for a thorough and efficient organization—a well-digested plan of operation, whereby these social rights, for which our fathers fought, bled and died, may be secured, and enjoyed by us. Let woman no longer supinely endure the evils she may escape, but with her own right hand carve out for herself a higher, nobler destiny than has hitherto been hers. Inasmuch as through the folly and ineptitude of woman, the race is what it is, dwarfed in mind and body, and as, through her alone, it can yet be redeemed, all are equally interested in the objects of this Convention.

We therefore solemnly urge those men and women who desire, and look for, the development and elevation of the race, to be present at the coming Convention, and aid us by the wisdom of their counsel. Our platform will, as ever, be free to all who are capable of discussing the subject with seriousness, candor and truth.

On behalf of the Central Committee,
ELIZABETH C. STANTON,
PAULINA W. DAVIS,
WILLIAM H. CHANNING,
LUCY STONE,
SAMUEL J. MAY.

GRAND MASS MEETING ON THE CAPE.
The friends of impartial liberty, on the Cape, will rally at their annual gathering in Harwich, on Saturday and Sunday, Sept. 4th and 5th. Should the weather prove auspicious, the meeting will be held in the beautiful Grove, hitherto used for this purpose; if otherwise, the new and commodious hall, near the Grove, will be occupied on the occasion. The exercises will commence on Saturday, the 4th, at 10 o'clock, A. M. Among the earnest and eloquent advocates of the cause, who are expected to be present, are Wm. Lloyd Garrison, Charles C. Burleigh, and Charles Lenox Remond.

The most cordial invitation to be present is extended to all who desire to see our country delivered from its deadliest curse and foulest stain, and every man enjoying his inalienable right to freedom.

JOSHUA H. ROBBINS,
GILBERT SMITH, Committee.
Harwich, Aug. 25, 1852.

OXFORD, (Worcester Co.)
CHARLES C. BURLEIGH, an Agent of the Massachusetts Anti-Slavery Society, will speak upon topics connected with American Slavery, in Oxford, in the Universalist meeting-house, on Sunday, August 29, at the usual hours.

LEICESTER, (Worcester Co.)
CHARLES L. REMOND will give an address on Colonization and the American Colonization Society, in Leicester, at the Second Congregational (Unitarian) meeting-house, on Sunday, August 29, at 5 o'clock, P. M.

PLYMOUTH COUNTY.
SALLIE HOLLEY, an Agent of the Old Colony A. S. Society, will lecture as follows:—
North Bridgewater, Friday, eve, Aug. 27, 7 o'clock.
Paper Mill Village, } Sunday, } 29, 11 o'clock.
Bridgewater, } } 1:30 o'clock, P. M.
Joppa, (East Bridgewater), Sunday, at 7 o'clock, P. M.
Duxbury Town Hall, Tuesday, Aug. 31.
Marshfield, Wednesday, Sept. 1.

MARRIED.—In Weymouth, by Rev. D. P. Livermore, Mr. Joseph Crocker to Miss Harriet M. Siles, both of Weymouth.

DIED.—In Newburyport, on the 18th inst., Capt. JACOB NOYES, aged 88 years. He exposed the anti-slavery cause at an early period, and has been one of its most faithful and uncompromising supporters. He was a very constant attendant at all our anniversaries in Boston, and henceforth the presence of his venerable form, on such occasions, will be greatly missed. His piety was deep, fervent and practical; his testimonies against an apostate church and a time-serving clergy constant and emphatic; and his aspirations for the redemption of the world earnest and unceasing. Age made no perceptible impression upon his mental vigor, and scarcely any upon his bodily powers.

LEWIS HAYDEN,
FASHIONABLE
CLOTHING STORE,
NO. 121 CAMBRIDGE STREET—BOSTON.
EVERY variety of Coats, Pants, Vests, Shirts, Boots, Collars, Cravats; Carpet Bags, Trunks; and Gentlemen's Furnishing Goods in general; a good assortment of fashionable Hats and Caps, &c. &c., selling at the lowest rates.

August 27.
[F] We would again recommend our worthy and enterprising colored fellow-citizen, Mr. Hayden and his establishment, to the patronage of the public in general, and to that of the friends of the colored race in particular. His position is one of great usefulness and importance in this city, and for very many weighty reasons he is deserving of all the encouragement that can be extended to him. Those who buy of him will not fail to get their goods on the most reasonable terms, while at the same time they will help to sustain one who is sedulously endeavoring to prove that an emancipated slave can 'take care of himself,' and be a valuable member of the community.—Ed. Lib.

THE SPIRIT WORLD.
LIGHT from the Spirit World; comprising a Series of Articles on the condition of Spirits, and the development of mind in the Rudimental and Second Spheres, being written by the control of Spirits. Rev. Charles Hammond, Medium. Price, 63 cts.

The Pilgrimage of Thomas Paine, and others, to the Seventh Circle in the Spirit World—a continuation of 'Light from the Spirit World,' written by the Spirit of Thomas Paine—60 cts.

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Reichenbach's Dynamics of Mesmerism, \$1 25.

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July 2 2m

JOHN OLIVER, CARPENTER,
No. 7 TRAVENR STREET, CORNER OF FRIEND STREET, BOSTON.

[F] SLATE at Anti-Slavery office, 21 Cornhill. Orders left there attended to every day.

The smallest job thankfully received and faithfully executed.

He appeals to the public to give a young mechanic a fair chance.



POETRY.

For the Liberator.

MASSACHUSETTS.

Humbled in the dust, old Bay State!
All thine ancient glories gone,
Kneeling at the robber's bidding,
Scorned and loathed and spit upon;
Hushed in shame that mighty voice,
Which once made the world rejoice,
Like sounds of heaven born;
Pity's mantle fall upon thee,
As thou standest poor and meek,
In thy haughty master's presence,
Asking 'leave to speak'!

His she not, at your proud mandate,
Licked the dust for years!
Quenched her heart's old love of freedom,
Outward Mercy's tears!
Now her feeble fingers old,
Clutch the silver and the gold,
While the world wide jeers;
How could you, 'mid her shame's eclipse,
Smite her on her wrinkled cheek,
When through countless Summer's lips
She asked 'leave to speak'!

Once she lifted up her voice,
And the world was still;
Heaven and earth gave audience
Once, at Bunker Hill!
Starred crime once saw her form
Riding the avenging storm;
And felt her iron will.
Foremost in the fearful strife,
Where the death-south's thickest came,
Blood for blood, and life for life;
There she wrote her name!

O, if within her craven soul,
Manhood had a foothold even,
For the wrong 'gave' heaped upon her,
And the insults given;
She had roused her from sleep,
And her cry for vengeance deep
Had upward gone to heaven,
Long ere this the bugle peal
Had rung along our mountains gray,
Our eagles seen the Northern steel
Glancing on its Southward way!

Ere five suns had set, O masters,
Northern bayonets in your hall,
Though the pavement had been crimsoned—
Broken once for aye your thrall!
And your captives, bound and dumb,
Had heard the beat of Northern drum,
And seen Oppression fall!
But her glory has been battered
In the merchant's money mart,
And the canker-worm of Slavery
Has eaten out her heart!

Lynn, August 15. G. W. P.

HUMAN SORROW.

'Every heart knows its own sorrow best.'
Once in a melancholy mood I strayed,
Wondering that Heaven had so wretched made,
While all around so happy seemed to be,
'Alas!' said I, 'none sorrow know but me!'

I heard the loud voice, the laugh so gay,
And saw glad children sporting by the way,
And faces all of young and old, so fair,
Methought no trace of sorrow could be there.

Then came a maiden with a merry song,
Picture of pleasure as she danced along;
Her air so artless, yet so gay withal,
I thought her, sure, the happiest of them all.

I spoke (for speaking sometimes gives relief)—
'Fair maiden, thou hast never known grief;
Would that my heart were light and free as thine!
But, oh! such happiness can ne'er be mine.'

The rosy hue soon left that blooming cheek,
Her voice half faltering as she tried to speak;
She said, with mournful voice and look depressed,
'Oh, sir! each heart knows its own sorrow best.'

'Upon this heart, which seemed but the abode
Of joy to you, there hangs a heavy load!—
And then she slowly, sadly turned away;
I was amazed, but knew not what to say.

As I stood gazing there, a lad passed by;
Held by a string, his kite was soaring high;
He ran, he leaped—he shouted forth his joy—
Such was the seeming pleasure of the boy.

But now the proud kite reeled,—down, down it went;
Lofty its flight, but rapid its descent;
It veered and fluttered—then it flew away,
And dropped right over where the churchyard lay.

Passing the churchyard gate, one look I gave,
And saw the lad lone kneeling by a grave;
Reclining by his side, the noble kite
Lay quite unheeded by its random flight.

I heard his voice, (as I stood lingering nigh)—
'Oh! mother, mother dear! why didst thou die,
And leave thy poor, poor Eddy all alone,
A helpless, homeless, friendless orphan one?

'Oh! couldst thou take my hand again in thine,
And press thy cheek so soft once more to mine;
Or could I, too, like thee grow sick and die,
And here by thee and father sweetly lie!

I tried to soothe the little mourner's woe—
But all in vain; his head reclining low
On the green grass upon the mound to rest,
He slept—'that heart knows its own sorrow best.'

I saw a mother clad in rich array,
Around her were her children at her play;
She smiled upon them—then she drew a sigh,
And looked so very pale, I knew not why.

'Mother, what makes you sigh?' the children said;
A kiss was all the answer that she made;
She dropped a tear upon the babe she pressed—
'Alas! each heart knows its own sorrow best.'

Once more, I saw a crowd of mourners stand
Round one whose death was caused by his own
hand—
Why life was such a burden none have guessed;
But, oh! each heart knows its own sorrow best.

'Would that his death were mine!' I said, and
sighed;
To which, a voice, low whispering, replied,
'Beware of desperate steps! the darkest day
(Live till to-morrow) will have passed away.'

A. J. M.

THE WINTER FIRE.

A fire's a good companionable friend,
A comfortable friend, who meets your face
With welcome glad, and makes the poorest shed
As pleasant as a palace. Are you cold?

He warms you—warm! he refreshes you—
Hungry? he doth prepare your food for you—
Are you in darkness? he gives light to you—
In a strange land? he wears a face that is
Familiar from your childhood. Are you poor?

What matters it to him? He knows no difference
Between an emperor and the poorest beggar!
Where is the friend, that bears the name of man,
Will do as much for you?

The Liberator.

ANTI-SLAVERY CONVENTION IN PEPPERELL.

An Anti-Slavery Convention was held in this town on Saturday and Sunday, August 14 and 15. The Convention was held on Saturday and Sunday evenings in Central Hall, and on Sunday afternoon in the Tavern Hall; and was organized by the choice of A. H. Wood for President, and J. H. Crane, Secretary.

Addresses were made at these meetings by William Lloyd Garrison, Samuel May, Jr., Luther Melendy of Amherst, N. H. (who came twenty miles to attend the meeting), and by the Chairman. The principles and measures of the abolitionists were faithfully and clearly presented, and we think the people of Pepperell have made a great mistake that they did not avail themselves of this opportunity to hear the truth, in regard to the greatest question now before the American people; however, this is their lookout, not ours. If they choose to harden their hearts against the cries of the oppressed millions of our land, and to slander, misrepresent, and stay away from the meetings of those who are advocating their deliverance, they injure themselves, not us. It is the business of the abolitionist to present the truth openly, fearlessly, without concealment, without compromise. This has been done in Pepperell, and the people have seen fit to reject, and spit upon it. We have visited and lived in many towns in the Commonwealth, but have never had the misfortune, before, to be located in one where the people were so completely given over to self-conceit, coldness and indifference, in regard to the anti-slavery enterprise, as they are in Pepperell. This state of things is owing partly to ignorance, but mainly, in our opinion, to cowardice and mutual fear of each other. The town, politically and religiously, seems to be controlled by a few hunkers, who have managed to lead the masses at their will, and to prostitute the pulpits to the humiliating condition of silence on the subject of slavery.

Duty requires us, in this connection, to notice the treatment we received from the Unitarian Society, for their cowardice on the part of the pastor, and meanness and unmanliness on the part of the Society, we have never seen surpassed in our anti-slavery experience. Before the arrangements were fully made in regard to holding a convention here, a friend of the slave, a member of the Unitarian Society, who joined that Society, and paid in his tax, with the express understanding that he should have the privilege of supplying the pulpit two Sundays in a year, by getting any man he might prefer, went to the minister, and asked him if he would be willing to admit Mr. Garrison to his pulpit Sunday afternoon, provided he could be obtained. His reply was, 'O yes, perfectly willing! I would like to have him occupy the whole day, were it not that I have made arrangements to exchange. It would look curious for us, after saying so much in favor of toleration, to object to letting a man speak in our house, because he did not think as we do. I think very highly of Mr. Garrison. If he were not more than a man, he could not be so calm in the face of the opposition he receives from the churches.' Arrangements were accordingly made, and notice given that Mr. Garrison would speak in the Unitarian house Sunday afternoon, we likewise having the consent of two out of three of the parish committee. On the evening previous to the Convention, the following letter was received by Mr. Hutson, (the gentleman who applied for the house,) which we think should be published, as some of the people deny that their minister ever gave him such a letter:

DEAR SIR—I find that a decided unwillingness exists among my people to have any change in the services next Sunday. Though it is to me a matter of indifference what subjects are discussed, provided they are important, yet the people profess to have a choice in the matter. Their wishes must be regarded; and therefore I do not feel at liberty to request Mr. Garrison to omit the regular afternoon service. It is of less importance, as I see by the handbill that there will be a lecture by Mr. Garrison, on Sunday afternoon, at 5 o'clock.

Yours truly,
CHARLES BARBIDGE.

The above is but another sad instance, illustrative of the deplorable workings of the slave system on the church and ministry at the North. The course pursued by Mr. Barbidge was justified in the most kind and feeling, though just manner, by Mr. May, (who was a classmate in college with Mr. B.) He thought the first answer Mr. B. gave, and his warm eulogies of Mr. Garrison, came from his heart; the last was against it, and was forced out by a knowledge that he must either comply with the wishes of his people, or run the risk of being turned out of his pulpit.

Instead of improving the present opportunity to do a noble, manly and Christian act, which would have placed him by the side of the Mays, the Pierponts and the Stetsons, he has succumbed to the wishes of a few profligate slave-catching politicians, who are ready to sacrifice the dearest rights of humanity on the altar of a low and selfish ambition. Who are the men Mr. B. speaks of in the above letter, whose wishes must be regarded? They are men who stand upon the Baltimore Platform, who are pledged to return the escaping fugitive to that hell of slavery, which, according to Wesley, is the 'sum of all villainies.' According to Mr. B's theory, the wishes of such men must be regarded, while the wishes of the man who comes to 'preach deliverance to the captive' must be disregarded. And why? Because those men pay a few dollars into the church treasury. Two men, one who pays a tax of fifty, and the other of twenty dollars, (we got our information from one of the parish committee,) refuse to pay it if Mr. Garrison is admitted, therefore the doors are closed against him. This is the church which is to reform the world—a church which 'weighs humanity in the scales with paltry pelf.' Mr. Barbidge has preached in the town about fifteen years, and these are the fruits of his preaching. How dare he call himself a minister of Christ, while he thus sacrifices his convictions of duty and right to the requirements of a few of his slave-catching supporters? How dare he say that he 'remembers them in bonds as bound with them,' while he preaches, year after year, to a pro-slavery people, without reminding them of their duty to three millions of their enslaved brethren and sisters?

It gives us no pleasure to report the above dishonorable transaction, but justice to all parties requires it. We have none but the friendliest feelings towards Mr. Barbidge. We believe him to be a kind-hearted man, and one whose sympathies are on the side of right. He has our deepest sympathy in the trying circumstances in which he is placed. May he have strength hereafter to set the part of a Christian in the great warfare which is going on for freedom and right. Being refused the meeting-house, at this late hour, we were obliged to go to the tavern hall, (which was kindly granted us by the gentlemanly landlord, though not without a good deal of inconvenience,) where a few friends assembled to listen to the solemn and impressive words of Garrison and May. The 5 o'clock meeting was more numerously attended. Instructive and eloquent addresses were made by Messrs. Garrison and May. A letter from Rev. Daniel Foster of Concord, to the minister and members of the Orthodox Church in Pepperell, in reply to an attack made upon him by Mr. Cutler, the minister, was read by Mr. Garrison. Mr. Foster's letter was a manly vindication of himself and his course through life; and we think Mr. Cutler, as an honorable man, can do no less than acknowledge that he has done Mr. Foster great injustice.

We were sorry to see so few ladies at our meetings. When a million and a half of their own sex are doomed to a life of toil, misery and pollution, in the channel house of slavery, it doesn't speak very well for the moral and religious culture, or the mental improvement of the ladies of Pepperell, to absent themselves from a meeting which has for its object their freedom, elevation and improvement. Though our meetings were thinly attended, and the stirring addresses that were made were received with coldness and indifference by the people, we think they will do good. We hope the people of Pepperell will make amends for the past, by interesting themselves in the cause of the slave in future; but if they do not, the anti-slavery cause will go on—it will not wait for them. The doom of slavery is sure. God has spoken it, and his truth will prevail, notwithstanding the churches of Pepperell have arrayed themselves against him and his cause. These churches are now full ten years behind the age—a fact of which they will be convinced by attending our meetings in other parts of the State. If they prefer to remain so, and to glory in their self-conceit and ignorance, we have no objections, only that we should like to see them humane, intelligent and happy, and acting worthy of themselves and the age in which they live.

A. H. WOOD, President.
J. H. CRANE, Secretary.

ANTI-SLAVERY LABOR IN HARWICH AND BREWSTER.

FREDERICK GARRISON:
On Tuesday, the 10th inst., I proceeded from Hyannis to Harwich, to meet the appointment made for me there. Doctor Knox, of Hyannis, carried me on my way, showing his interest in the anti-slavery cause by free transportation of the lecturer over a toilsome road and an expensive route of twelve miles.

On our arrival in Harwich, we saw, as we were passing a thriving-looking place, a representation of Daniel Webster pursuing a fugitive slave woman, placed upon the top of a cupola of the barn. This should be at once, that an abolitionist lived there. While we were looking at this lofty and significant sign, the owner and occupant of the place, Capt. Gilbert Smith, came out to the carriage, recognized us, and invited us to stop. There we put up, and having refreshed the 'inner and the outer man' by freely participating in the hospitalities of the anti-slavery lady of the house, we proceeded to Union Hall for a feast of anti-slavery truth. That day, the moral remains of the wife of Capt. Baker, herself an earnest abolitionist, as well as husband, and fully identified in life and in death with the anti-slavery cause, had been consigned to the grave. In her dying hour, she had requested Mr. Lathrop, a reformatory and liberal clergyman of Harwich, to preach her funeral sermon, and to represent her death to have been the result of natural, fixed, and unchangeable laws, and not at all of a special providence. Her spirit passed from this state of life with a calm and cheerful hope, and with the same deep regard for humanity as she had cherished in health and active life. A large concourse of neighbors attended the services, testified their respect for the departed, their sympathy with the bereaved survivors, and were manifestly moved and instructed by the noble and earnest discourse which Mr. Lathrop preached, in accordance with the request of our absent sister and friend and co-worker. In consequence of this event, there was more than ordinary interest in our first meeting in Harwich that evening.

The next day, I called on Mr. Wilder, the pastor of the Orthodox Congregational Church in Harwich. He was my successor in the Howard Street Church in Salem, and came to this place a little less than a year since. For some months past, he has been preaching mainly on the Inspiration of the Bible, the Divine Appointment of the Sabbath, the Bible Sphere of Womanly Duties, &c., &c., and denouncing the Massachusetts Anti-Slavery Society as an infidel and most dangerous organization. I asked him to come into our meetings, and discuss these questions before the people, where both sides could have a fair hearing. I challenged him to substantiate his charge of infidelity against the society by a fair discussion. But he declined, alleging as his reason for so doing, that 'man was a depraved being, and therefore the result of a discussion where error had a fair chance to speak against the truth would be the overthrow of truth, and the establishment of error.' I told him it seemed to me that the man occupying such a position was an infidel, i. e., destitute of a living, ennobling faith in God. I and I submitted the question to his candor, whether he could honestly continue to accuse the lecturers of the Anti-Slavery Society of infidelity, while refusing to hear them or allow them a hearing in their own defence. But I doubt not he will go on making charges which are false, without attempting to substantiate them, and denying those whom he criminales all opportunity of reply. Well, we can say, confidently, that the church and the ministry which are based on the utter denial of free discussion as this church and minister are, are not of God, and will surely come to naught. The anti-slavery enterprise weighs such institutions and such men in the just balance, finds them wanting, and destroys them, by exposing to the world the hypocrisy of their claims. But this glorious and heavenly cause, which preaches 'glad tidings of great joy to all men,' strengthens and perpetuates the church that is founded on the Rock of Truth, whose motto is, 'Prove all things, and hold fast that which is good'; and her credo comprised in the fundamental doctrines of true religion, to wit, the Fatherhood of God, and the Brotherhood of Mankind.

On Thursday and Friday evenings, I lectured in the Wesleyan Church at South Harwich, to attentive audiences. The sectarian spirit of this church was alarmed and offended at what I said, although the people seemed to hear the word gladly. It is greatly to be deplored that the Wesleyan Church is so intensely sectarian in all her purposes and efforts. On Saturday evening, I lectured in Brewster. I was sorry I could not stay there and give my whole course of lectures. The people of Brewster are very far behind the age, and moral darkness enshrouds them. One of the ministers there, when invited to come to the Saturday evening meeting, asked whether the lecturer was a Free Soiler or a Garrisonian, and then added, 'I am an Abolitionist, but I abhor S. S. Foster and Parker Pillsbury.' I suppose Felix was about such a Christian, i. e., he was a good Christian, only he abhorred Paul and Peter, because they told him so many unwelcome truths.

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On Saturday afternoon, I visited the lovely and picturesque ponds which lie between Harwich and Brewster, surrounded by ranges of irregular hills, and imbedded on the fine white sand bottoms of the

sinking valleys. The largest of these ponds, four in number, in close proximity, is three miles long and a mile in width. It is unquestionably the most beautiful pond to be found in the old Commonwealth. The hermit scholar who abode of yore in his humble cabin by Walden pond in Concord, would find rich materials in these pure and placid inland seas for weeks of study, and a folio of reflections and descriptions. Mr. James Cahoon, who lives on the borders of these ponds, in a most lovely situation, took me out in his boat on a voyage of discovery over and around the largest of the group. So my labors on the Cape have been enlivened by rare and inspiring scenes of recreation; and such communing with the beauties of nature, such worship of God through admiring and grateful intercourse with the works of His matchless skill, are ten thousand times more to me than all the Saratogas and Westminster Abbeys to be found on the earth.

Yours fraternally,
DANIEL FOSTER.

Harwich, August 16th, 1852.

If the mere perusal of the following narrative causes the whole system to thrill to the fingers' ends, must have been the sensations of the daring aeronaut himself!

A THRILLING NARRATIVE.

Mr. John Wise's One Hundred and Thirty-first Aerial Voyage.

MADE FROM PORTSMOUTH, OHIO, JUNE 3, 1852.

The third of June was ushered in with squalls and thunder clouds, which continued until the setting sun. The nature of the weather was such that few expected to see a balloon ascension, if one should be attempted. After I had commenced the inflation of the aerial vessel, the violence of the wind was such as to make the balloon so unmanageable that I should have despaired of success in the attempt myself, had not my confidence been strongly established by the frequent trials of the noble airship 'Ulysses.'

At twenty minutes past 5 P. M., the wind having somewhat abated, I made the final preparation for the voyage, and, in ten minutes after, cut the last cord that bound the air-ship to terra-firma. The ascent was slow at first, moving at a moderate elevation over the city in a north-easterly direction, but by the time I reached the Ohio, the ascent became rapid, and I soon attained an elevation of about two thousand feet. This kept me below the range of the heavy, cumulus clouds far and wide, and the balloon sailed singly underneath them, laboring, as it were, under a heavy pressure.

Having got some distance into Kentucky, and passing along the range of a hill, three rifle shots were fired, and one of the balls struck my car, but the concussion was so slight that, had it struck my person, it would not have produced any injury of pain. The ball reaching and striking the car must have been the merest accident, for I am not willing to award such consummate precision of aim at that distance of height, even to a Kentucky rifleman.

Taking a view towards the South, I noticed a thunder-storm moving towards my line of direction, and I had now attained an altitude that had fairly breasted the storm. From this, I presumed that it was impossible the storm could reach me, believing the same current which was moving the storm along, must move me along ahead of it, and the distance between the balloon and the storm was at least two miles. I must endure its peril, or rise above it by discharging ballast. I became deeply interested in this meteorological phenomenon, especially when I saw the torrents disgorging from the upper clouds, which seemed to sap the storm. The thunder and lightning were all displaying itself below. I say clouds, because they were detached and ragged, and occasionally the flashes would jump from one to another. I watched until its approach became so near that the outskirts of its rain fell on the balloon, and the car began to rock from the effects of its whirling motion. I now threw over sufficient ballast to raise me entirely above it, which gave me a direction more easterly than the course of the storm, and as we were separating, the parting salutes of heaven's artillery were grand and imposing.

As I had not determined to make a long voyage when I started, and knowing that my voyage had for some time past ceased to be of immediate interest to me, I had left at Portsmouth, I made some observations preparatory to a descent, for I had now got into a region of atmosphere where occasional glimpses of the earth and the Ohio river were obtained, but there appeared no place suited for a landing within my range of vision, as all was the forest and river. I continued onward and eastward, gradually coming down to get a better view of the nether world under the clouds, which was making a final descent. The clouds were much broken below, giving me a tolerably extensive view of the earth and river; and referring to my chart, I judged that I was about twelve or fourteen miles north of Burlington, and going towards the east, and at the same time a thunder gust was coming from the northwest. While I was considering the probability of getting into a landing, I should have hurried myself, before the storm would reach me, and also the uncertainty of meeting a proper landing place, and the next difficulty of certainly getting into the whirlpool of the storm if I did not land at all hazards, admonished me once more to seek refuge in the calmer atmosphere above the region of Jupiter's dominions. Accordingly, ballast was quickly discharged, sufficiently to send the balloon soaring upward, with unjuncted mind, and turning my attention southward, I found a storm coming directly upon my path again.

Here, now, was presented an array of meteorological displays that seldom falls to the lot of mortal man to behold. Involuntarily there sprang from my mind the words, 'Behold the God of Nature, through the adoration of His works, and I was rejoiced I had not made the descent when I first contemplated it. Everything at this point conspired to make this the grandest voyage that was, perhaps, ever made in modern times. Here were two tremendous thunderstorms approaching each other rapidly beneath me—the distance and all was piled, in the most majestic and grotesque manner, upon the clouds—here and there could be seen immense pillars and spires springing up with enchanting beauty, while ever and anon there came the most terrible discharges of electricity, and loud and frequent thunder continuing with increasing fury—a part of Heaven's heaviest artillery was rapidly approaching in a awful conflict—the lightning, for she has a love, was making the utmost tension, rocking the clouds, and the lightning, like a ship in a heavy sea, for such was the power of the pealing thunder that the atmosphere seemed to be convulsed to its very centre. All this time my own feelings were strung to the highest pitch of admiration, but a thousand regrets yearned in my bosom, because I had no companion to share the grandeur of the scene, and the undulating clouds were now wrought in viewing this grand commotion among the elements of heaven, the most sublime spectacle was yet to follow.

Twice had the balloon attained an altitude where she had become expanded to her utmost tension, requiring the discharge of copious volumes of gas to keep her steady, and while making so high, the sun's rays had gained on me the distance of a mile or two, when I thought I might safely descend, as already gas enough had been discharged to bring me down through the lower clouds. Before I had come down a great distance, I felt a sudden check, and also a sudden chill, and looking upward, I discovered a dimly glowing cloud-curtain most over me, so much so that the balloon felt into its shadow, while at the same time the western edge of the clouds was brilliantly illuminated by the sun, and the clear blue heaven was unobstructed towards the west as far as the eye could see at the height I then was; but all this time I was under a slight shower of hail. Capt. Smith, and took my first ride with the wind harnessed to the car. It was a beautiful day. The waves rose and rolled and fell with a majestic beauty. We rode some twelve or fifteen miles at the rate of six knots an hour, and when I came ashore, I felt that I had enjoyed the pleasantest ride I had ever taken. There is something grand in the sight of a well-built boat riding over the waves, almost a thing of life, and just as amenable to the touch of the pilot's hand as the well-trained horse is to the rein. If some dear absent friends had only been with us, I should have had nothing more to wish for that afternoon.

On Saturday afternoon, I visited the lovely and picturesque ponds which lie between Harwich and Brewster, surrounded by ranges of irregular hills, and imbedded on the fine white sand bottoms of the

ed forming, I was in the act of a gradual descent, as above stated, and when I discovered it was really a fresh and third storm, the balloon was quickly relieved from her descent, by discharging all the remaining ballast left.

This raised me up to a level with the cloud-cap, and the balloon again became completely filled. This surprised me, as already so much gas had been discharged that the balloon was nearly empty. Upon reflection and observation, I came to the conclusion, that the electrical medium in which I was floating was acting upon the gas, and attenuating it.

The clouds below me were very thin and somewhat detached, but the electrical discharges on them were vivid and in rapid succession. While the balloon was in this position, a magnificent sail, or rather a parhelion, was formed on the cloud surface below, and toward the east, proving that a refractory medium was around the body of the balloon. The balloon was now sailing in the clear sunshine, a little in the rear of the cloud-cap; and believing that I was out of the influence of the storm, a gradual descent was again commenced. Great caution was now required, as every pound of ballast was precious, and a descent once commenced must be concluded, lest it might be when I had settled about half way down, between the cloud-cap and the lower cloud, the upsurging current arrested the descent, and the balloon was slightly drawn into the storm, and was also receiving a smart shower of hail, which I perceived was discharging from the cloud-silk canopy. For a moment, I felt uneasy; above me stood the boiling, dingy, cloud-cap, below me the lightning was playing too fearfully to attempt a descent through it.

The hail was pattering on the balloon, the thunder was roaring like a thousand pieces of artillery, and the balloon was rocking to and fro like a frail reed. I now determined to sail for some time in the wake of the storm, as to the west of me the sky was clear of a cloud. Several times sheet-lightning undulated and quivered between the upper and lower clouds. It was of a slight orange color, and no thunder followed it. This also surprised me, and it moreover relieved me from the fear of its effects. This lightning seemed to have nothing to do with the electrical discharges below, and displayed itself precisely like the aurora borealis—I think it was that phenomenon. While in this position, the balloon was turning rapidly on its vertical axis, and rocking at the same time, which made me slightly sick, like sea-sickness.

Now, suddenly, a new scene presented itself; a rainbow was forming a little in advance of, and below me, with its concave side toward me, somewhat distorted in the shape of the letter S. The balloon was now sinking slowly, and the storm also gaining a little